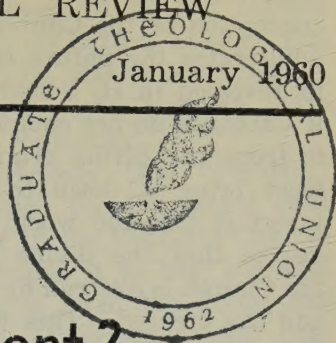




The Church of Christ: Institution or Event?

IN CERTAIN PROTESTANT circles it has become fashionable to oppose "Church-Institution" to "Church-Event", the former standing for the Catholic, the latter for the Protestant conception of the Church of Jesus Christ.

The present article aims at throwing some light on what is meant by the words Institution and Event, so as to see whether or not the opposition is justified. By doing so it will, at the same time, draw the attention on one of the problems with which is fraught the way towards the reunion of some groups of separated Christians. Finally some suggestions will be made which might be found useful in reducing somewhat the obstacles on the way leading to this reunion.

Origin and background of the distinction.

Since the beginning of the 20th century non-Roman Catholic theologians have set up various

organisations and held conferences of world-wide importance to the purpose of studying the problem of the one Church intended by Christ and the many churches which as a matter of fact belie the unity Our Lord prayed for. Their desire is to do away with the divisions that keep the Christians separated and to live again in the perfect harmony of the early Christian community. And though the Roman Catholic Church is rooted in the faith that she alone is the one, true Church as given by God Himself, she is respectful of the good faith of the separated Christians and cannot but welcome and encourage all that points to a genuine desire to be faithful to the word of God.

"Catholic" conception of the Church.

Among these theologians there is a group of thinkers animated and inspired by the Swiss scholar Karl Barth and sometimes referred to as the neo-Calvinists. They

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maintain that the "Catholic" * conception of the Church of Christ adulterates the nature of the same as revealed in H. Scripture. Even if Catholics do not completely sever it from the divine origin, they at least bring it down to earth and insert it into the world to such a degree that the divine element in the Church is overrun by the human and the created. This view of the Church is labelled as "horizontal" because, whatever the Catholics may say about her origin, she fails to break through the worldly horizon of time and space into the very depths of the inscrutable designs of God, to whom alone all glory is to be given. The Church of the Catholics has become a temporal institution, a human organisation. Her voice is no longer the voice of God, dimmed as it is by human words and created elements. Historically speaking she may be in contact with her divine Founder but her life, her faith has ceased to be a direct answer to the movement of the H. Ghost, stirring man's soul by an immediate, interior touching; her faith lies throttled by human events, human beings, human inventions, words, deeds and acts. The Catholic may have the illusion that in his Church he is listening to God: the objective reality, however, is quite different, because God has been dethroned by man and

By "Catholic" they mean esp. Roman-Catholic, although the word Catholic sometimes stands for the Church as a hierarchical society even exclusive of papal primacy, as for Orthodox and several Anglican theologians.

man is claiming for himself the honour due to God alone.

It is pretty hard for a Catholic to understand these at times vehement reactions against what he believes to be the Church of Christ. They originate in the Protestant desire to listen to God alone in the sanctuary of his soul without human interference. It is only logical that from his point of view the Protestant thinks it his duty to attack the Catholic idea of the Church which, he says, puts man up as a kind of Antichrist instead of God.

"Barthian" conception of the Church.

Let us now try to catch a glimpse of the "Barthian" conception of the Church, although, for a Catholic thinker, this is studded with great difficulties. For a neo-Calvinist the Church is mainly an "Event". This means that God himself, by his revelation, steps into my personal life, cutting me off from the rest, overthrowing all my natural conceptions (Barth went as far as to reject the "analogia entis"), focussing his divine light on my sinful misery, putting me naked and helpless before his divine face. Like Abram in Ur I have to leave everything behind and set out on a journey into the unknown. But at the same time God shows me my Saviour, my Mediator, Jesus Christ crucified and now in His glory. It is in reading the Bible that I hear the invitation of God coming down to me in Jesus Christ.

and the illumination of the Holy Ghost helps me to find and contemplate Our Lord. But why do I need a Church? Because God has ordained that his invitation reach me within the Church, which stands guarantee that I am truly listening to God and not merely to my own inventions. But the Church does not become an institution for all that, there is no need of an apostolic succession or of a hierarchy: the coming of, and the redemption by the Lord is not something of the past, it is an Event reaching me vertically from on high, tearing me loose from the earth and from myself. But because of the divine call she makes known to me and to all men, the Church is necessary to me and my fellow Christians so as to exclude all doubt as to where to find God's word and how to interpret it. Thus the Church is more than the mere sum total of all the believers: she is something transcendental.

The neo-Calvinist even speaks of dogma which, however, is seen as a subjective approach of Christ in biblical terms. Never will he say that a dogma renders the divine truth definitely and without appeal, because God can always reveal new things through his Word-in-the-Church. God remains free, is not bound by any human expression or thought. To Him alone is the glory. Thus the Church and my being in the Church is a tremendous event. God keeps me for ever in suspense, for ever on the alert, for

ever on the look-out for his revelation, for ever calling me, cutting me off from my natural assets. But in doing so He always liberates me, fills me with joyful hope in Jesus Christ my Redeemer.

It is precisely this "eventful" feature which the Protestant fails to discover in the Catholic Church. He even denies it to her, screened off as she is from the divine call by human organisation and dogmatic interventions: the Catholic Church is fettered to the earth and its history. For him the two conceptions of the Church as an Institution and as an Event are as irreducible as the Spirit and the world.

How to judge this distinction?

The Catholic will need all his power of comprehension, all his skill and good-will so as not to give up the possibility of a dialogue with the Barthian Protestant as an illusory enterprise. We have, therefore, to focus all our attention on the proposed distinction in order to see if it necessarily has to be an opposition.

There is no question of raising any doubt about our Protestant's good faith and sincerity. But when we read the above description of the Catholic Church we spontaneously ask ourselves: is this really all we believe to find in our Church? We feel as if we were left with a dead body whose soul has gone. And listening to the Protestant's outlook on the nature

of "his" Church we wonder again: are there not some of his statements which as Catholics we equally admit? Has he the right to claim as his exclusive property what we like to consider as part and parcel of our own attitude as Catholics? And as for the Protestant picture of the Church without a Hierarchy or Apostolic succession: it is impossible for us to admit that this picture would meet the teaching of the Lord in the Gospel, the practice of the Apostles and the early Christian community.

Narrowing of theological horizon after Trent.

These general remarks ask for some further developments. We fully admit that in Catholic post-Tridentine literature the stress was mostly on the exterior appearance of the Church, on the Hierarchy, on Tradition as a "separate" channel of revelation, and thus no full justice was done to the spiritual values, to the "mystery" of the Church. Theologians were too much on the defensive: they denied whatever was advanced by the opponents, they were bent on justifying their own attitude as the only acceptable and thus came, in the heat of the controversy and because of this a-priori attitude, to overlook, if not to forget, the very fundamental questions at issue. Though psychologically natural, this narrowing of the theological horizon was not less harmful. It gave rise to a pugnacious tit for tat method, under which our manuals were labouring up to not so very long

ago. And sometimes the tone became so harsh and resentful that even assuming that what was said was right, it could not but be repulsive to someone of the other side. In this manner Catholic and Protestant theologians drifted apart until any form of dialogue became next to impossible. Catholic theology dwindled down to the rejection of all that was Protestant, without coming to a serious examination of conscience on the exaggerations that had overgrown the genuine Christian worship or abuses that had slipped into it. Ecclesiology, especially suffered badly from this stiffening of interest and position: the emphasis remained on the outward appearance of the Church as an organisation, as a human society in its origin and structure. The apologetical outlook superseded the purely theological: from the Bible seen as a historical book, from tradition seen again as history, from the growth of the Church throughout the world and the ages etc., the hierarchical building up as it is found in the R.C. Church is peremptorily proved as solely meeting the plan of Christ. And often these proofs were supposed to be necessarily convincing, containing and conveying faith as if "ex opere operato", and if one remained unconvinced this could only be because one was in bad faith and refused the light by turning down the obvious.

The Mystery of the Church.

Under the influence of this credopugno complex the theologians were

not psychologically prepared to face the study of the great spiritual, mysterious realities underlying the visible superstructure. Fighting as they were on the ramparts of the Church-as-visible they had no time to look back. All their attention was focussed on the "enemy", the heretic, to be pitied perhaps, to be crushed in any case. But as the enemy felt quite safe behind his own bulwarks this combative mettle had, as the years slipped past, little to feed on. And during the ensuing lull a feeling of dissatisfaction crept in, made itself noticed ever more, transformed itself into an urge to find better and deeper. And so, little by little, the spiritual riches were dug up from underneath the dust which had settled down upon them during the battle and were now given closer attention. The wonderful Encyclical of Pope Pius XII "Mystici Corporis" was the outcome of this renewed interest as well as a stimulus for further studies. Though not entering into every detail this Encyclical is so immensely rich in doctrine, so firm in its outlines, so inspiring in its unruffled confidence in the Spirit of the Church that it provides to all Catholic thinkers a safe anchorage which prevents them from fluctuating between the overtimid and the too advanced. And it shows us as well how complex a reality we are confronted with when meditating on the mystery of the Church and how hazardous it is to try to cover all that with the one word "institution". As Catholic

theologians, that is as Catholics reflecting upon what God reveals of himself in and through the Church, we feel inevitably hurt when we hear our Protestant brother expose what he thinks we hold with regard to the Church: it goes counter to our deepest convictions, even when we do not always know how to formulate them with all due precision.

Institution or Event? This little word "or" is like a vivisection. Inserted as it is, it distorts the full, living reality. The Church we believe in and belong to is both an Institution *and* an Event. Quod Deus coniunxit homo non separet! Though we ought to distinguish and thus avoid confusion, we are not left before alternatives we have to choose between.

Two comparisons.

A comparison might prove useful. Our Lord himself is *the* great event of all times. But however supernatural and new and "vertical", however unmerited and unthinkable and stupifying His coming has been, God has been leading up to it by an age-long, patient preparation. Saviour of the world, sole Mediator between God and mankind, Jesus Christ entered into the well-defined framework of the Jewish people, at a very precise moment of their history, within the limits of the Holy Land as they were at that juncture. Being and remaining truly God, He became truly man as well and as such was submitted, by free choice, to the common laws of

human existence. Eternal Word of God, forever, living in His Father's bosom as the Only Begotten, He could not but use human words to say the unspeakable, and even His words remained only a faint echo, a mere stammering of what He is as the Word. And His mission, too, was hemmed in locally and in time: He was not sent but to the lost sheep of Israel. It had been divinely pre-arranged as we are told by the Old Testament, leading with divine necessity to the sacrifice of the cross. And when preaching the kingdom of God in Palestine Jesus chose to be dependent on his disciples, whom He made share His own power.

A question springs up almost spontaneously: why this a-priori opposition between institution and event, when the greatest of all events was inserted by Almighty God into a premeditated pattern, into an "institution" (to use this word here), and when the Word-made-flesh laid down the foundations of a new Institution to replace the old? It is not the question to know what God might have done: it is to see what God has done in point of fact. And even if man from time to time looks with too much emphasis at one side of the picture, overemphasizes one of the many components of the revealed reality, then the whole reality does not change because of that. The moment has then come not to reject what was unduly stressed, but to reduce it to its real proportions. This may be difficult: it is always hard to re-

adjust one's opinions. But all that is essential, all that has been revealed by God as willed for us must be maintained. Because of the honour due to God (for Catholics too ought to give all glory "soli Deo") we have to accept the visible together with the invisible, the Hierarchy together with the spiritual encounter of the soul with the Spirit.

Just another comparison. We know that Holy Scripture is inspired by God, who is its Auctioneer principalis. But we also know that divine inspiration comes down to us in a complete framework of human language, grammar, ways of thinking and expressing, folklore and what not, all items showing variations from one epoch to another, from one region to another. It would, of course, be ridiculous to speak of "institution" in this connection; the comparison is only meant to illustrate our point at issue that God, when coming down to us, makes use of human conditions, of earthly realities through which his "vertical" irruption is "horizontally" received, spread out and perpetuated. We cannot but admire this divine pedagogy, this divine condescension.

Institution and Event

Now our particular problem. For us, Catholics, the Church with her Hierarchy and papal primacy, with all her "horizontal" temporalities, is the very place where we meet God coming down to us. It is within

the visible structure of the Church that we experience the tremendous event of being called to be members of Jesus Christ, to be animated by the Spirit of the Father and the Son, to find ourselves (in Christ and under the impulse of his Spirit) in the bosom of God the Father. The Church as an institution is far from being an obstacle: within her boundaries we have the certainty that we make no mistake, for St. John warns us "nolite omni spiritui credere" (I Jo, IV, 1). We know that as soon as we would step outside the Church as a Body, we would find ourselves outside the Church "tout court", cutting off our contact with her soul, which is the Holy Ghost.

The conclusion that enforces itself upon us and was stressed so much by Pope Pius XII is that we become *fully conscious of our responsibilities* as called upon by God in his Church. It is something awful to be chosen by God, to have to live up to this dignity, to realize what we are. And God does not call us once for all (looking at it from our angle): his call is something of every moment and expects our answer every moment. But again this call reaches us in human words, spoken by human beings (Bible, Popes, Councils, Bishops, a.s.o.) uttering the language of the country and the time they live in, and thus we have to make an effort to discover the exact meaning of these words. This effort, however, is rewarded by the certainty that

we are in contact with God, that we undergo the event of his search for us, poor sinners, that we are washed clean in the blood of the Lamb slain for us, that we are set on fire by the Holy Ghost, who is called "ignis, caritas et spiritualis unctio". And if sometimes we think it hard to live our spiritual riches within the human limits of the Church as a society and feel a craving for greater liberty, then let us remember that the most beautiful deed in the life of Our Lord took place within the four very precise dimensions of a wooden gibbet.

Impossible, then, to separate the institution from the event, however much we have to make and maintain the distinction. Even for the Protestant as envisaged in the present article it has proved impracticable to keep them separated. At least the modern neo-Calvinist admits the necessity of some kind of dogma, of the Church as a visible community, of the acceptance of a symbol of faith, of some liturgical practices. Without these he would run too great a risk of deviating from the true calling of God. He has drawn the conclusion from the history of some Protestant movements of the last century, when subjective pietism turned into liberalism of doubtful quality.

What to do in view of Reunion?

For anyone who is at all familiar with the ecumenical problem it is obvious that only a miracle of grace can bring about the reunion we are

longing for, so wide and deep is the gulf between the Catholic Church and the manifold Christian denominations spread out all over the world. In this article only one point was, very superficially at that, envisaged which keeps us divided from a particular group of Protestants. But there are so many more with both the same group and many others. We many, perhaps, state with some degree of accuracy that the period of hostility has ceased, but there remain mountains of misunderstandings, of estrangement, of uneasiness. Christians have been scattered far and wide, so much so, that Almighty God himself has to take things in hand to straighten them out. But it is a miracle worth asking for. The face of the earth would be changed overnight if all those who call themselves Christians were to be one in the true Church of Christ. *Beata pacis visio!* If only all had enough faith to ask for this miracle, the whole-hearted desire to see it wrought. It is *prayer* therefore that is required in the very first place in union with the sacerdotal prayer of Our Lord before his passion.

Prayer alone, however, will not do. We must make a serious *effort to understand the other*, to believe in his good faith, to discover the precise point where we differ from one another. We have to go down to the very source from which all the rest (tenets, words, behaviour) flows forth by way of consequence. *Why* the refusal of

papal primacy, of tradition as source of revelation, of the real presence, of the indulgences, of Our Lady having some share in the work of redemption to mention only some few topics.

And this endeavour to think along unfamiliar lines in order to reach the core of the other's argument, to live in categories which are of the atmosphere where the other feels at home — similarly to admit the other into our own world with perfect charity which avoids hurting: all this supposes genuine Christian humility. And this humility may not turn into humiliating condescension nor degenerate into weakness which finishes by haggling over essentials, looking for a compromise where no compromise can hold.

But how far can we possibly go to meet the other?

As already said, we may not give in on essential points; not "iota unum aut unus apex" of what we believe comes from God may be sacrificed. It follows that a solid theological training is required in this respect, a deep knowledge of the Catholic doctrine and its exegesis is of absolute necessity. Not everyone is competent to start a discussion with a non-Catholic on these problems and we can understand the prudent attitude of the Hierarchy, which has laid down very precise rules for this kind of debate. Every priest, on the other hand, ought to be sufficiently versed in these matters so

as to explain the outlines and to defend them.

Finally we must have the courage to speak and to stand up for our faith whenever the opportunity presents itself. It would sometimes seem as if a Catholic felt overwhelmed in the presence of a non-Catholic, afraid to speak his mind. Admittedly all arrogance (think of the much accused intolerance of the R.C.Church!) is to be avoided as contrary to what was said about humility. But it is no arrogance to speak the truth boldly, it is our testimony to divine revelation, it is a profession of faith. As long as we speak with knowledge and prudence, there is nothing to be feared.

Conclusion.

For a conclusion let us retain just two thoughts from among a multitude that impress themselves upon our mind.

Let us be endlessly grateful towards God for our faith in the Ro-

man Catholic Church, the Mystical Body of Christ on earth, the "columna et firmamentum veritatis" (I Tim., III, 15). From how many doubts this unmerited membership has preserved us! It fills us with peaceful joy, with unshakable certainty, with a humble song of praise and thanksgiving.

But noble gifts should lead to noble deeds. The Church we belong to is essentially apostolic and dynamic and we are by our very allegiance to her under an obligation to make her conquer the world. Especially for a priest it ought to be a constant preoccupation to introduce as many as possible within the visible structure of the Church, so that they too may undergo the awful event of meeting God at the sole rendez-vous where this meeting can be fully experienced here on earth.

A. PETERS, W.F.

Union is necessary.

"All Fathers or workers of one area should stick to the same method of evangelization and they should not criticize each other too much. Too often one sees a different system is overthrown and a new introduced. Christians talk much about that. They say: "Let us sit down in peace, for the next priest will have different ideas altogether".

It is the spirit of mutual love and respect which often is missing. Missionaries working as one team (but a real team) are indeed terrible as an army set in array".

A MISSIONARY, CENTRAL AFRICA.
C.T.T.W. 1959, No. 3

BINATION

HISTORY

IT IS NOT CERTAIN whether from earliest Apostolic times private Masses were celebrated, but certain it is that in the first years of Christianity public Masses were celebrated on Sundays only; later also on Wednesdays and Fridays (1). To these three days Saturday was added later, especially in the East (2). St. Augustine, who died in 430, assures us (Ep. 54) that, while in his time Mass was celebrated only on Sundays in some places, in others on Saturdays and Sundays, it was nevertheless in many places customary to have the Holy Sacrifice daily (3). As it was in Africa, so it was in Spain (4), in Italy (5), in Constantinople (6), as well as elsewhere. The daily Mass became universal about the close of the 6th century. Piety led certain priests to celebrate several private Masses on the same day. The 12th Council of Toledo, held in the year 681, strongly rebuked the priest who, whilst celebrating Mass several times a day, communicated only during the last Mass (7). Walafrid Strabon mentions (8) that his con-

temporary, Pope Leo III, to satisfy his own devotion or that of the people offered Holy Mass even seven or nine times a day. This historian reports a great variety of practices among the priests of his time: some celebrated Mass once a day, others repeated it twice a day, or as often as they desired. On the other hand Abbot de Prüm († 915) mentions as a common practice, which in some places was obligatory, to celebrate a second Mass towards noon on behalf of strangers or pilgrims (9). According to Walafrid Strabon the custom of saying more than one Mass a day arose from the usage, especially in Rome, of celebrating two or three Masses on great feasts, such as Christmas day, Easter, Pentecost, Circumcision, Maundy Thursday, the Vigil of Ascension day and All Souls day (10). St. Leo I reports (11) that in Rome it was the accepted custom to repeat Holy Mass on the more solemn feasts, because on such days the crowds were so numerous that they could not all enter the basilica at the same time. When on such occasions there was only one priest who could or was willing to celebrate, he was obliged to celebrate several Masses on the same day. If there was a bishop, he would

(1) Tertullian, *De Oratione*, 14

(2) St. Basil, Ep. 289.

(3) Sermo 57.

(4) Council of Toledo, 400.

(5) St. Ambrose, Sermo 25.

(6) St. John Chrysostom in Ep. ad Ephesios.

(7) Bruns, *Concilia*, t.I, p. 326.

(8) *Patres Latini*, t. 114, col. 943.

(9) P.L. t. 132, col. 187.

(10) cf. P.L. t. 128, col. 110, 906.

(11) P.L. t. 54, col. 626.

sing the two or three solemn Masses, even though other priests were present. The plurality of Masses offered by the same priest on one day, were all solemn Masses. This recognised custom soon led to the practice of celebrating several private Masses on the same day. When the number of priests had increased and when the fervour in many of them had diminished, the Church stepped in to limit the plurality of Masses on the same day. She did not forbid them at once, however. So we read for instance in the 39th canon of the "Canones editi sub Edgardo rege Angliae" (957 - 975): "Docemus etiam ut nullus sacerdos uno die saepius quam ter ad summum Missas celebret" (12). Similarly the Council, held at Seligenstadt in 1022, ordered in canon 5 (13) that each priest "non amplius quam tres Missas celebrate praesumat". Later on the restriction limited the priests to one Mass a day only. Pope Alexander II († 1073) decreed that a priest should be content with saying Mass once a day, unless it should be necessary to offer a second — never more — for the dead (14). It is to be noted that the Pope only condemned those who out of avarice or vanity celebrated several times a day; those who did so out of devotion for the Holy Souls, were allowed to continue saying two Masses a day. By virtue of this custom it was

permitted to celebrate two Masses also on ordinary days, which were not Sundays or feastdays. This custom was finally abolished by Pope Innocent III († 1216) prescribing that a simple priest should say but one Mass daily, except on Christmas, when he might celebrate three Masses, while Honorius III († 1227) extended this prohibitive legislation also to all dignitaries. This prescription was thereafter often repeated in various Councils, and except for some later exceptions, this decree of Innocent III regulates even up to our own days the bination or trination of Masses.

PRESENT LEGISLATION

When allowed?

The following cases are the exceptions now expressly permitted by the Church, or sanctioned by reason of universal teaching:

1) can. 806, § 1 allows every priest to celebrate three Masses on Christmas day, which custom dates back to the time of Pope Gregory the Great and is to be found in the Decree of Gratian.

2) Likewise according to can. 806, § 1 a priest is allowed to say three Masses on All Souls Day, November 2nd, a privilege originally granted by Pope Benedict XIV († 1758) to all priests, secular and regular, of the Kingdoms of Spain and Portugal in 1748, extended by Pope Leo XIII to Latin America in 1897 and by the Code conceded to all priests over the whole world.

(12) Mansi, Conc. t. 18, col. 516.

(13) Mansi, Conc. t. 19, col. 397.

(14) Decr. Grat. part III, de Consecratione, dist. I, c. 53.

3) The third exception is the case of **bination**, this means the faculty to celebrate two Masses on the same day. This requires a special Apostolic indult or faculty of the Ordinary. The Ordinary cannot give permission to say more than two Masses on the same day. (Can. 806, § 2). To say three Masses on one day needs a special indult from the Holy See.

Only the Ordinary is the judge about the necessity of a bination. If, however, in extraordinary circumstances the priest has to make a decision on the spur of the moment, e.g. if a fellow priest who was due to celebrate the next Mass fell ill suddenly and recourse to the Ordinary is impossible, and a considerable number of people had gathered for the Sunday or Feast-day Mass, he would be allowed to say a second Mass "*ex prae-sumpta licentia*", but he should notify the Ordinary afterwards (15). The Ordinary can grant a priest permission to binate, if three conditions are fulfilled: 1) only on Sundays and holidays of obligation; 2) if there are not sufficient priests; 3) if otherwise a considerable number of the faithful would have to go without Mass.

The Sacred Congregation of the Sacraments and also the S.C. de Propaganda Fide sometimes grant permission to binate on ordinary

weekdays (16). With regard to the term "a considerable number of the faithful" authors commonly agree that this considerable number is constituted by about twenty (17). All that is required, therefore, for bination is shortage of priests and that a considerable number of the faithful (at least 20) would be put to a great inconvenience to attend Mass on a Sunday or Feastday, unless the available priest said a second Mass. This condition being fulfilled, any priest in that parish or mission could make use of the faculty of bination, once the bishop has granted it. For the permission granted by the Ordinary is not personal, but territorial, and therefore a substitute for the parish priest or curate may binate.

Another condition for licit bination is that no other priest is available, who can say Mass at the place and the hour convenient for the priest. If the visiting priest refuses, he is not available "*ad hoc*" and there is no legal obligation which obliges him to say a public Mass in order to avoid one of the local priests having to say two Masses (18).

STIPENDS WHEN BINATING

1) The general principle concerning stipends is laid down in

(16) cf. Bouscaren, Canon Law Digest, I, p. 382, IV, p. 257, 258.

(17) cf. Regatillo, Ius Sacramentarium, n. 124; Coronata, o.c.I., n. 197; Capello, o.c.I., n. 695; cf. *infra*.

(18) Regatillo, o.c. n. 126; Cappello, o.c.

(15) Cappello, De Sacr. I, n.695; Coronata, De Sacr. I, n. 197; Noldin, Summa Theologiae Moralis, III, n. 206.

can. 824, § 2: "Whenever a priest says several Masses on the same day, and has to apply one from a title of justice, he cannot receive another stipend, excepting some compensation for an extrinsic reason." Hence, on a day when a priest binates, he is not allowed to say two Masses for stipends. If he is obliged to say the 'Missa pro populo', he may not take a stipend for the second Mass. The Holy See, however, readily allows Ordinaries to grant permission to their priests to accept a stipend also for the binated Mass, although the first Mass was said already for a stipend or 'pro populo'. The Ordinary can even order that such a Mass be celebrated for a stipend. The stipend must then be handed over to the Ordinary in its entirety (19). The second Mass, however, may be celebrated to satisfy an obligation arising 'ex caritate' or 'ex obedientia', e.g. to which a priest is bound as member of a religious organisation or of a clerical union. Such a Mass is not due 'ex iustitia' (20).

2) For Missions a special concession may be applied for whereby mission Ordinaries can grant that, "iusta ac gravi causa intercedente sacerdotibus sibi subditi pro secunda Missa in eadem die celebranda, stipendium percipere possint ac vale-

ant" (21). No mention is made in this declaration that this stipend must be handed over to the Ordinary.

EVENING MASS

According to the new discipline introduced by the *Motu Proprio* "Sacram Communionem" of March 19, 1957 (22): "Local Ordinaries with the exception of Vicars General unless they have a special mandate, may grant permission for the celebration of Mass after noon on any day, provided the spiritual good of a notable part of the faithful requires this".

Cardinal Ottaviani, the Pro-Secretary of the Holy Office, in an article in the *Osservatore Romano* of 23 March 1957, points out that the expression 'a notable part of the faithful' as used in the indult is the same as that used in can. 806 in regard to the local Ordinary's power to authorise bination. As Fr. McReavy wrote in *The Clergy Review* (23), "the Holy See has deliberately refrained from determining, by a general decree applicable to all cases, either the number of individuals or the proportion of the total congregation which constitutes a 'notable part'. There have been a number of particular replies, but they vary considerably according to the circumstances of the case presented for solution. Thus, to a Spanish bishop who explained that about

(19) cf. C.S. Conc. May 9, 1920; AAS., 1920, p. 536; Cappello, o.c. n. 697; Coronata, o.c. n. 261.

n. 124; Coronata, o.c.I, n. 197; Cappello, o.c.I, n. 209.

(21) Coll. n. 1244, 1952; cf. Coronata, o.c. I, n. 260.

(22) AAS., 1957, p. 177:

(23) August 1959, p. 494.

two hundred parishes in his diocese had filial churches where the congregation, on feasts of precept, might be as small as five or ten, or as large as six hundred, and the distance from the mother church might be anything from one to four miles, the Congregation of the Council, 22 February 1862, replied without distinguishing, that bination could be permitted in such places, provided that in each case the circumstances of necessity were verified. On the other hand, to a question concerning bination by a missionary in Greece for the benefit of fifteen to twenty persons, the Holy Office, 28 January 1688, returned a negative answer. It is doubtless in the light of this latter answer that authors generally suggest, as the minimum number, 'about twenty' or 'about thirty'. In the final issue, however, it is the local Ordinary's prudent judgment that counts," as was clearly stated in an Instruction of 24 May 1870 of the S.C. of Propaganda.

Hence permission to binate as well as to say an afternoon or evening Mass must be obtained from the Ordinary and he can only give it if a 'notable part of the faithful' makes this advisable. The grant to celebrate an evening Mass **does not imply** the permission to binate, i.e. to say also a Mass in the morning. The priest who has obtained from his Ordinary permission to say an evening Mass on a weekday, would therefore have to abstain from saying Mass in

the morning. Without a special indult the Ordinary could not grant the faculty of bination on a weekday. This is not implied in the Motu Proprio "Sacram Communionem."

The priest who has obtained from his Ordinary the faculty to binate on a Sunday (which the Ordinary can grant by virtue of can. 806) and at the same time the faculty to say one of the two Masses in the evening, can make use of these two grants only if the condition for both grants is fulfilled, namely that there is a 'notable part of the faithful' present at both Masses.

The faculty to binate presupposes that at both Masses there is a 'notable part of the faithful' and the priest enjoying this faculty would not be allowed to make use of it, if there were not at both Masses a 'notable part of the faithful' assisting. It certainly does not entitle the priest to say a private Mass (without at least twenty persons assisting) in the morning and the 'binated' evening Mass for his parishioners. (24).

OBLIGATION

TO ATTEND EVENING MASS

Whenever a Catholic has not yet assisted at Mass on a day of obligation, he has not yet fulfilled the commandment which binds 'sub gravi' to attend Mass on Sundays and feastdays. Formerly a parish-

(24) cf. E. de Bekker, *Afr. Eccl. Review*, Jan. 1959, pp. 27-28.

tioner either was excused on account of distance, if living too far away from church, or if he lived nearby he had a choice between any of the Masses celebrated in the course of the morning. As long as the last Mass had not yet been celebrated, that obligation persisted.

If there is an evening Mass, the 'tempus utile' of fulfilling the ecclesiastical precept of hearing Mass on Sunday is extended till the evening. As long as there is still a Mass at which a Catholic can assist, so long is he bound to attend that Mass in order to satisfy the precept of hearing Mass with which he has not yet complied, for whatever reason or motive (25).

EUCCHARISTIC FAST AND ABLUTION

According to the rules 7 and 8 laid down in the Instruction on "Christus Dominus" of January 6 1953, the priest who binates or tricates:

1) when celebrating the Masses one after the other without intermission, may take no ablution, not even with water. Since water does not, however, break the fast, he would be allowed to continue saying the following Masses, even though he had inadvertently made the rubrical mistake of taking ablutions with water, which rubrical transgression is not a grave sin, according to authors (26).

2) When celebrating the Masses with an intermission of less than three hours, two ablutions with water only are allowed. With reference to both previous cases, the quoted Instruction under n. 8 says: "Should it happen, however, that a priest who must binate or trinate, did through inadvertence take the ablution with wine, he will be able to celebrate the second or third Mass." Note well that here again it is a question of inadvertence.

According to commentators, the word "must" in the Instruction does not necessarily convey the notion of obligation (as may be the case when binating or trinating on an ordinary Sunday or weekday), but may convey the notion of futurity or destination, thus applying also to the Masses on Christmas day and All Souls day when a priest is allowed to say more than one Mass, which need not all be said without interruption but may be spaced with a few hours interval. We can conclude therefore, that the priest who inadvertently had taken the ablution with wine during his first Mass may licitly offer a second and third Mass, even though he is under no obligation to do so but wants to do so "tantum devotionis causa" (27).

3) When celebrating the Masses with an intermission of more than three hours, the priest should follow the rubrics and take the

(25) cf. de Reeper, *The Sacraments on the Missions*, p. 132.

(26) cf. McCarthy, *Irish Ecclesiastical Record*, 1954, p. 418.

(27) cf. Moriarty *The Jurist*, January 1954, p. 16.

ablutions with wine and water. This follows from the new rule that one is bound to abstain from solid food and alcoholic drink three hours before the next Mass or Holy Communion. If, then, the intermission between the Masses is more than three hours, one is not bound to abstain. This was already presaged by a declaration of the Holy Office of November 16, 1923 (28).

The Holy Office was asked: "Whether a priest who is dispensed

from the eucharistic fast before the second Mass, may take the ablutions at the first Mass". The reply was: "Affirmative". According to authors this clearly supposes that wine will be part of these ablutions. Since according to the new law of eucharistic fast of "Sacram Communionem" a priest is allowed to take food and alcoholic drink up to three hours before his next Mass, it seems evident that this should first be applied, when it will enable him to observe a rubrical law.

(28) cf. Bouscaren, Canon Law Digest, I, p. 352.

J. DE REEPER, M.H.

If we want to be incensed at the altar and away from it, we can be and we will be;

But it is far better for us and for the Apostolate, if we know how to take fair criticism and use it to advantage.

G. MICHONNEAU

It is not enough to be concerned only with the smooth running of what someone else started; it is definitely not enough to be enmeshed in details and administration and thereby to lose sight of the purpose of those details.

All that we do for God must be touched by the eternal youth which the Holy Ghost imparts to the Church.

G. MICHONNEAU

CASUS CONSCIENTIAE

Dispensation from the impediment of disparity of cult — Defective promises

Titius, a pagan, contracted marriage with Caia, a Catholic, with a dispensation from the impediment of disparity of cult. But only one promise (*cautio*) had been given and by Titius alone, viz. to have all the children baptized and raised in the Catholic Church. Nothing was mentioned to Titius about his obligation of averting all danger of perversion from Caia. Also omitted was the usual promise from the Catholic party to have all the children baptized and raised in the Catholic faith... at least, there is no proof of any such thing.

Is this dispensation valid? and if not, what procedure should be followed to declare invalid such a marriage?

Solution

A. FIRST QUESTION: IS THE DISPENSATION VALID?

I. — PRINCIPLES.

Notions and necessity of the "cautiones".

The Church most solemnly and everywhere forbids marriages between a Catholic and a person enrolled in an heretical or schismatic sect. If there is danger of perversion for the Catholic party and the offspring, such marriage is forbidden also by divine law (1).

The Church does not dispense from the impediment of mixed religion except under the following conditions:

- 1 — there must be good and weighty reasons;
- 2 — the non-Catholic party must promise to avert all danger of perversion from the Catholic party and both parties must promise to have all the child-

(1) Canon 1060.

ren baptized and raised in the Catholic faith;

- 3 — there must be moral certitude that the promises will be kept. The promises are, as a rule, to be made in writing (2).

The Catholic party has the obligation to work prudently for the conversion of the non-Catholic (3).

The rules prescribed in canons 1060—64 for mixed marriages must be applied also to marriages where there is the impediment of disparity of cult (4).

Notions.

In this matter of mixed marriages, one must clearly distinguish between the CONDITIONS (conditiones) and the GUARANTEES or promises (Cautiones). These marriages are strictly forbidden both by natural divine law and by positive ecclesiastical law. The prohibition of divine law will disappear if and when the conditions are verified; the ecclesiastical prohibition will be removed if and when the guarantees are given.

- a) The conditions are the following:

- 1- that the Catholic party be free from any danger of perversion;

- 2- that all children (5) of both sexes be reared in the Catholic faith;

- 3 that the Catholic party will prudently work for the conversion of the non-Catholic party (6).

This third condition, the promise which was formerly demanded of the Catholic party is dropped by the code and put in canon 1062 as a moral obligation (7) and does not affect the validity of the dispensation (8). But the two first conditions must always be fulfilled (9). In order to grant a valid dispensation, the dispensor must have the moral certitude that these conditions are verified. He will have this certainty through the guarantees.

- b) The guarantees or promises.

Even though the two conditions required by divine law are verified, the Church maintains her interdiction as long as the dispensor has no moral certitude that the conditions will be fulfilled. This certitude will be acquired by the guarantees,

(5) The ecclesiastical law requires the guarantees only for children still to be born (Holy Office, 12 Jan., 1942). But the mind of the Church however is that in reference to children already born, those who are about to marry must be admonished of their grave obligation from the divine law to provide for the Catholic rearing also of such off-spring. AAS., XXXIV, p.22.

(6) S.C.S. Off., 3 Jan., 1871.

(7) AAS., XXXIV, p. 22.

(8) Cappello, De Sacramentis, Vol. III (1939), n. 310, p. 393.

(9) "Hae conditiones jure naturali et divino requiruntur.. et remitti seu dispensari nunquam possunt". S.C.S. Off., 3 Jan., 1871.

(2) Canon 1061.

(3) Canon 1062.

(4) Canon 1071.

which are consequently of ecclesiastical law.

They are the promise made by the two parties that the above conditions will be fulfilled, the promise bearing a moral security.

The non-Catholic party must give the guarantees on the two conditions whereas the Catholic party must make the promise only on the second.

The Form.

The form in which these guarantees must be given has not been strictly fixed by the Code, "regulariter in scriptis". For the validity of the dispensation it is enough that the promises give the dispensator moral certitude. Guarantees given orally will assure the validity. But, for the *liceity*, as a required and much safer way, they must be given in writing so that they could be more easily proved in the external forum (10).

THE NECESSITY

The Code asks, for the *validity* of the dispensation, that besides a just and grave reason:

1— the non-Catholic party makes the promise:

a- to avert all danger of perversion from the Catholic party;

b- to have all the children subsequently born (11) baptized and raised in the Catholic faith;

2— the Catholic party gives the guarantee on the second clause only (12).

Though the Holy See has always required and still requires that both parties make the promises "explicitly" (13) still the use of the faculty to dispense whether it be ordinary or delegated, cannot be called invalid if both parties at least implicitly gave the cautiones, that is, if they acted in such a way that it must be concluded and can be proved in the external forum that they were conscious of their duty to fulfil the conditions and that they manifested a firm purpose to perform that duty (14).

The difficulty now is to determine what kind of "acts" can be considered as "implicit cautiones". Father Creusen (15) writes that an honest and habitually christian life is not sufficient. But there are cases in which moral certitude can be had, in foro externo, that a party implicitly wanted to fulfil his obligations. For instance, a Parish Priest, without having explicitly asked the Catholic party, could have clearly told both parties of their obligations

(12) The Holy Office was asked: "Whether a marriage celebrated between a Catholic party and a non-Catholic party who was certainly not baptized, with a dispensation from the impediment of disparity of cult, is to be regarded as valid, if only the non-Catholic party gave the cautiones, which are prescribed according to canon 1061, § 1, 2 (C. 1071). Rep. In the negative". S.C.S.Off: 10 Maii 1941.

(13) A promise is explicit when taken in clear and formal terms, v.g. "I promise that my children will be baptized..."

(14) Holy Office, 10 May 1941; AAS., (1941), XXXIII, p. 294.

(15) Periodica, (1941), Vol. XXX, pp. 325-26.

(10) Cappello, o.c., n. 311.

(11) S.C.S.Off., 16 Jan., 1942; AASI, XXXIV, p. 22.

and the requirements of the Church and at the same time the Catholic party might have had to take the matter up strongly with his or her consort, even might have declared that he or she was not ready to marry unless these conditions were fulfilled.

The Holy Office in two private answers also gives some examples (16) which might be a help in forming our judgment.

So, to sum up, for the **validity**, the non-Catholic party must promise to fulfil the two conditions; the Catholic party must make the same promise on the second. At the worst, such promises given even implicitly would safeguard the validity of the dispensation.

II. AD CASUM.

a) The non-Catholic party: Titius.

(16) Holy Office, Private for China, 5 Apr., 1919; Bouscaren, Canon Law Digest, Vol. III (1953), p. 427.

"Equivalent cautions, according to a Reply of the Holy Office given for Japan, are had, when the Catholic party sincerely manifests a firm resolve to do what he can to see that all the children are baptized and educated in the Catholic Faith. If the non-Catholic party refuses to formulate and manifest the same resolve, the "equivalent cautions" according to the Reply cited, are *not* thereby destroyed". Holy Office, Private for China, 27 Jan., 1949; Bouscaren, o.c. Vol. III, p. 408.

And on the 21 Feb., 1949, by order of the Assessor of the Holy Office: "Equivalent cautions are to be considered sufficient for contracting marriage with a pagan party or with a baptized non-Catholic party, only if on consideration of the circumstances of the individual cases, it is morally certain that the sincere manifested will of the Catholic party to have all the children baptized and educated as Catholics, will also *have effect*" Bouscaren, o.c., p. 410.

He gave only the second guarantee, i.e. to have all the children baptized and raised in the Catholic faith. It is perfect on this point.

Concerning the first guarantee, i.e. to avert all danger of perversion from his wife, nothing was mentioned to him about it. It is most improbable that he did give it explicitly. Did he give it *implicitly*? An investigation must be made. The priest who witnessed the signing of the other promise should be summoned and questioned. Similarly the witnesses of the signature should be interrogated. Other reliable persons should also be interrogated about the attitude of Titius towards his wife before and during the marriage.

b) The Catholic party: Caia.

She was not asked explicitly anything and so the answer is as above. An inquiry must be made.

As the case is given, without any other piece of information, the dispensation must be considered as invalid and so also the marriage.

But, if we can prove with **moral certitude** that the **guarantees** have been given by both parties implicitly, the dispensation was gravely illicit but still valid and so too the marriage. Then leave the parties in peace and tell the Father to be more careful next time.

If, after investigation, we doubt whether the promises were implicitly made or not, *standum est pro valore matrimonii donec*

contrarium probetur (17).

But, since this marriage is doubtful, we must try to make it certainly valid... or declare it invalid if necessary and possible.

1 — If both parties are willing and no special difficulty is foreseen, we must procede (ad cautelam) to the simple revalidation, not forgetting this time the explicit guarantees, and the dispensation and have the parties renew their consent in forma canonica.

2 — If we foresee serious difficulties or scandal, the parties

must be left in good faith with their doubtful marriage.

3 — If both parties absolutely want to separate for one reason or another, the marriage should be declared invalid... if possible. Which procedure should be followed in such a case? Cfr. 2nd Question.

4 — If, after investigation, we come to the certitude that the cautions were not given, even implicitly, the marriage is invalid but what is the procedure in such a case? Cfr. 2nd Question.

B. SECOND QUESTION: PROCEDURE IN THIS CASE

There are two kinds of procedure to declare a marriage invalid:

a) the formal judicial procedure (18), with a collegial tribunal of three judges, a Defensor Vinculi and a notary;

b) The informal matrimonial procedure, that is to say, for cases which are exempted from the formal procedural norms and laws and from court formalities (19).

If the informal procedure may not be used then a formal trial must be made.

I. PRINCIPLES.

Canon 1990: "If an impediment of disparity of cult,..... rendered a marriage invalid, and the existence of the impediment can be proved from a certain and authentic document which cannot be contradicted or objected to, and there

is the same certainty that no dispensation from the impediment was granted, the above mentioned formalities of a trial need not be observed. After consultation with the Defensor Vinculi and the summoning of the parties, the Ordinary may declare the nullity of the Marriage".

Reply of the Holy Office, 10th May 1941; AAS., XXXIII, p. 294. The Holy Office in general session answered the following questions:

1. Whether a marriage celebrated between a Catholic party and a non-Catholic party who was certainly not baptized, with a dispensation from the impediment of disparity of cult, is to be regarded as valid, if only the non-Catholic party gave the cautions which are prescribed according to canon 1061, § 1, 2 (C. 1071).

II. Whether such case for the nullity of marriage is to be handled

17) Canon 1014.

(18) Canons 1557-1924; 1960-1989; AAS., XXVIII, pp. 313-361.

(19) Canons 1990-1992.

according to canons 1990-1992, or before a collegiate tribunal according to the ordinary procedure.

Replies: I In the negative, unless the Catholic party gave the cautions at least implicitly.

II In the negative to the first part; in the affirmative to the second, unless in a particular case it is certain that the conditions required by canon 1990 are fulfilled; et ad mentem... (20).

According to canon 1990, there is needed:

a) a **certain** and **authentic** document, above exception and beyond contradiction, showing the existence of the impediment of disparity of cult;

b) a certain and authentic document, or any other legitimate source (21), showing that the dispensation has not been granted from the impediment.

According to the Holy Office, the rule is, in such a case, the normal procedure with possibility of an exception.

II. AD CASUM.

a) The first reason to reject the informal procedure in this case is that a dispensation was granted but whose validity is doubtful.

b) The second reason. In our case, it is far from certain that the invalidity of the dispensation can be proved with certitude by an authentic document or legitimate

(20) Cfr. supra, nota (14).

(21) C.I.C., June 16, 1931; AAS., XXIII, p. 353. Such could be reliable witnesses and the special circumstances preceding and accompanying the marriage under consideration.

sources.

c) The third reason. One must always act with peculiar care and prudence when dealing with cases concerning the guarantees especially when only implicitly given. A marriage should never be hastily declared invalid under doubtful circumstances by employing the provisions of canon 1990 (22).

For all these reasons, if the marriage Titius and Caia has to be declared invalid, it must be done by following the formal judicial procedure and not the one of canons 1990-92.

CONCLUSIONS.

If, after investigations, we have:

a) the moral certitude that the guarantees were given, at least implicitly, the dispensation and the marriage are valid and everything is fine;

b) the moral certitude that the guarantees were not given, even implicitly, the dispensation and the marriage are invalid but this invalidity must be proved by a collegiate tribunal in accordance with the ordinary procedure of law;

c) a doubt about the implicit giving of the guarantees:

1 — if possible, revalidate simpliciter and cautelam;

2 — if impossible, leave the parties in good faith;

3 — if opportune... and possible... declare this marriage invalid by a formal trial before the collegiate tribunal.

B. PELTIER.

(22) Doheny, Canonical Procedure in Matrimonial Cases, (1944), Vol. II, p. 60.

CONSULTATIONS

1. Fr. G.F. at M.:

Is it "ad validitatem" in administering Confirmation to impose hands in the sense of placing the outstretched fingers of the right hand on the head whilst making the sign of the Cross with the thumb in anointing?

RESP.

The extension of the hands before the oratio "Omnipotens sempiterne Deus" is not required for the validity of the sacrament. (S.O. 17 April, 1872, Coll. 1383)

On the contrary the second imposition of the hands is essential. It must be done at the very moment of the anointing of each recipient. Cf. Canon 781 par. 2; S.O. 14 Jan. 1885; S.C.P.F. 5 July 1886. Appendix Pontificalis Rit. says under the title "Confirmatio uni tantum conferenda": "...imposita manu dextra super caput confirmandi..." Item Instructio S.C. de Sacr. 4 June 1934 (A.A.S. XXVII, p.20).

The minister therefore is bound to anoint the forehead of the subject to be confirmed in such a way that at the same time his right hand rest on the head. Thus, if the minister was only touching the forehead with his thumb, without having the rest of the hand resting on the head, the sacrament

should be considered as invalidly conferred.

Should the laying of hands be performed in the way mentioned in the question? It is obviously the most suitable way, but this mode of proceeding is not required for the validity of the sacrament, though probably it may be for the liceity. The essential remains to touch the head with the hand.

It is required that the anointing be performed with the right thumb. However, the validity of the anointing performed with another finger, even with a finger of the left hand, should not be questioned. It would be gravely illicit, if it was done without proportionate cause (Capello, De Sacramentis T.16, no 192,5).

The anointing on the forehead is probably required for validity. Anointing on another part of the body should be considered as doubtful.

2. Fr. X. at N.:

Is the nuptial mass a sufficient reason for bination? We are three at the mission. All three of us having said mass in the morning, the parish priest is used to binate on such occasions and he justifies it by an appeal to "Christus Dominus".

RESP.

* The *principles* to be applied are very clear:

i. The faculty of bination or trination is granted by an apostolic indult or by a decree from the Ordinary of the place (Cf. infra "Bination" by Fr. de Reeper.)

ii. Only the needs of the faithful justify the granting of the said faculty (Can. 806, par. 2).

iii. These principles hold true for evening-masses. See *Motu Proprio* "Sacram Communionem",

* *Applications:*

i. It is here taken for granted that the Ordinary has conceded bination to the Priests of that

parish, and also permitted evening-mass.

ii. One of the priests of that parish is allowed to binate in the evening under this double condition.

— if those three masses in the morning are all justified by the spiritual needs of the faithful. If only two are required, then the third one has to be postponed till the evening. ,

— if again the bonum spirituale of the faithful justifies an evening-Mass. The nuptial Mass, ut sic, does not constitute a sufficient reason.

A. GOOR, W.F.

Casus Conscientiae for next issue:

Mary and John, both Catholics, wish to be married. They see their parish priest and the bans are duly read out. Without mentioning it to the parish priest, however, they ask their friend Father X to assist at the marriage, and he agrees. But he also forgets to ask the parish priest for 'jurisdiction'.

When Father X arrives the parish priest is absent on a sick call, but the couple are ready and the marriage is performed without delay. By the time the parish priest returns John and Mary have already left for their village.

Is the marriage valid? If not, what is to be done about it?

Missionary Approach to Pagans

5. MATERIAL MEANS

TO WHAT EXTENT may missionaries make use of purely material means of attracting pagans to the Church? This is a practical question with which every missionary is bound to be confronted from time to time, particularly in areas where the Church is not yet known.

An historical example of this would be the pleasant and secure life found in the Reductions of Paraguay which had very considerable influence in attracting nomadic Indians to Christianity. There was also the custom in certain early African missions of presenting the neophytes with a large piece of cloth on the day of their baptism. These things made the Church attractive to pagans who otherwise might not have presented themselves for religious instructions through which they were eventually disposed to accept the truths of Christianity. The risk was that the consideration of material gain might have played too great a part in the actual conversion of these simple people. Is such a risk justified?

And what is to be thought of the conversions of the chieftains of South Japan who became Christians only after they saw that their

opportunities for trading with the Portuguese would thereby be much improved? Certainly the "untouchables" of India, as well as the hungry poor of China, must have been deeply influenced by the consideration of all the material advantages consequent upon their becoming Christians: social status in the case of the former, and full stomachs in the case of the latter. What then is to be said of a missionary method which involves the offering of material advantages as a means of evangelization?

The missionary, who regards the preaching of the Gospel as the most essential note of the apostolate, must logically look upon this method of material means as something unworthy of encouragement. His duty, as he sees it, is merely to preach a pure and undiluted Christianity which will be heard by those who have ears. He aims at quality, not quantity. He strives only to form perfect Christians. For him the only worthy motive for conversion is the love of God. Those who are blind and deaf to this message must be regarded merely as "unconvertible". No need then to chase after the heavy of heart and the dull of mind in order to ensnare them by devious means!

Such a missionary is present for all the people alright; but if they will not come to him after he has built the church, the school and the rectory, then they are no concern of his. His precious time is concentrated on the chosen few who have responded to his presence and his preaching. And he imagines that he has been sent to save their souls.

However lofty this attitude may appear (at first sight), it is not in harmony with the nature of the Church, and it does not therefore provide us with a sound answer to our practical question regarding the use of material means in attracting pagans to the Church. However well-intentioned this missionary may be, his presence offers us merely a pathetic picture of one who does not realize what he is.

The difference between Catholics and pagans is not the difference between good people and bad people, those who are saved and those who are reprobate. There are sinners inside the Church as well as outside. The Church is as much a community of sinners as it is a community of saints. Indeed, the very organization and legislation of the Church is geared more directly to the needs of sinners than to the needs of saints. And what are sinners but people, baptized or not, who act with unworthy motives? We are all fairly consistent in this, both inside and outside the fold. How often are even the right things done for the wrong reasons?

The Church shows concern for the one who is lost more than for the ninety-nine who are in the fold. So must the missionary go in search of the lost sheep who demand more of his attention, compassion and tenderness than those in the fold. Having sought out the lost sheep, the Good Shepherd carries it back on his own shoulders. The Church is not merely for an elite who will do what they are told and stay where they are put. She is for all, everywhere; even for the hard of heart who can be brought into the fold only through the patient efforts of the shepherd who must sometimes leave the ninety-nine behind him.

By her very nature the Church, an institution of and for earthly creatures, is deeply involved in the material aspects of her members, both actual and potential. Ponder the Mystery of the Incarnation. This shows us the degree of the Church's involvement in material means. Look at the miracles of Christ. These material advantages were wrought as a means of converting men. Look at the prayers of the Liturgy and the blessings of the Ritual: so much concern for merely mundane things. And what is meant by the Corporal Works of Mercy?

The unique and all-embracing altruism brought upon earth by Christ demands manifestation in earthly fashion. This altruism, which is in the heart of Holy Mother Church, follows no human logic, passes no judgments on motives,

asks nothing of its supplicants — not even gratitude. We are to feed the hungry, not because they are deserving or grateful, but simply because they are hungry. The rest is not our business. Christ's story of the Good Samaritan is re-enacted daily, with every stark detail, in mission lands. Yet it is possible to see this act, even to participate as one or other of the characters, and still to miss the meaning. Perhaps Christ's example is just too clear, too simple, and too real.

The Church knows, even if all of her sons do not, that man needs family life with a measure of happiness, security and proper pride while he sojourns on the face of the earth. And for the safe completion of his journey he needs a great deal of help, of compassion, of patience, and of forgiveness, both from God and from his fellow travellers. Thus the question with which this inquiry started is answered in the heart of the missionary who sees through the eyes of the Church that hunger appeased, thirst quenched, bonds cast off, dignity respected, wounds dressed, tears dried, security offered, and weakness forgiven, are all roads to the Church which accepts men as she finds them in order to make of them, not an elite, but a *Plebs Dei*. In converting them the Church does not pretend to change them from bad people to good people. She believes and hopes that, whether they were good or bad before conversion, they will be better able to love God and each

other after conversion, although still sinners needing patience and forgiveness until seventy times seven and more.

The missionary who knows the nature of the Church and understands that his primary and essential duty is to strive to make the Church visible and accessible where it is not yet known, realizes that every material means may be used provided only that it conforms with the nature of the Church which is to be established. And as he uses these means he will realize that many of them are also ends in themselves, with their own intrinsic values which must be respected while being used. A medical service, for example, may be an excellent means of attracting pagans. While it manifests the compassionate nature of the Church, it also serves its own primary end of healing the sick merely because this is in itself a good thing. We do not bind the pagan's wounds in order to convert him, but because this is the human and the Christian thing to do. Conversion may or may not be an accidental result of this contact with pagans. This does not matter; the Church is being made known.

As a basis for the future establishment of the Church, as an indigenous institution, a certain number of converts must be sought to begin with. When the pagans do not respond in sufficient numbers to his presence and his preaching, the missionary must look for methods of contact, means of

winning the confidence of the people and getting a hearing for the Church. The circumstances of time, place, and the simple needs of the people will provide him with the opportunities and suggest the best means to be used. One of the most striking features of the Church in the Fourth Century was its philanthropic projects conducted on a scale previously unequalled in vastness and magnanimity. These projects had grown and developed merely as a human and Christian response to the needs of the times. The Church was made attractive, and the numbers of converts were multiplied enormously.

Schools are now a widely used means of contact with pagans. Education is a real need of the people, and it is also an end in itself. The medical apostolate is an excellent means of contact with large numbers of people of all social classes. But these two projects are not always possible when a mission is just beginning. Alternative means might be the doing of favours or the giving of small gifts. Some people thus attracted would become true friends, willing and disposed to listen to what the missionary has to say. At least contacts would be made and suspicions overcome.

The missionary, in the figure of speech used by Christ, is a fisher of men. Thus he may use a bait to attract people. He then secures his catch with the bonds of friendship, followed by solid

religious instruction and proper motivation towards actual conversion. "It sometimes happens," wrote Saint Cyril of Jerusalem, "with a marriage in view, a man or woman will come and ask to be baptized; or it may be a slave who wants to please his master, or a man that wants to please his friend. Very good, on this hook I will take you. You have fallen into the Church's net; alive as you are, I have you. No trying to escape! It is Our Lord who has caught you with this bait."

As the missionary's primary concern is for the establishment of an indigenous institution, he may then do all sorts of favours for people with whom a hearing may be considered necessary for this work. He may, for example, do special favours for chiefs, give them gifts if this is the custom of the place, and pay them all due respect. In his *CONFESSIONS*, we see Saint Patrick winning his way by presents to "kings" and payments to "judges". Contact and friendship with chiefs and people of influence is usually a matter of great importance, especially in the beginning of a mission. Good relations and easy points of contact must be established at whatever cost, provided only that the means used are in harmony with the nature of the Church which is to be established. Thus would be excluded the sword of Charlemagne or any other forms of coercion, intimidation, political pressure, or trickery. Such means would be incompatible

with the freedom which the Church offers to men.

Once a hearing has been granted to the missionary, and before he preaches the more spiritual aspects of his message, it would be quite proper to present the Church with its material advantages first of all, thus increasing the interest of the people and elevating them gradually. In spite of the shades of Monophysitism found in much of our ascetical and devotional literature, the missionary must act according to the Catholic belief that the supernatural presupposes and is built upon the natural. Our Church is truly a mother of great joy, a dispenser

of material prosperity and blessed good health, a font of security, healing and consolation. The Church is a mother; and so She should appear first of all in the eyes of the pagans who may later be lead to an understanding of all the other aspects of her nature. "And when I preached to you", Saint Paul wrote to the Corinthians, "I had to approach you as men with natural, not with spiritual thoughts. You were little children in Christ's nursery, and I gave you milk, not meat; you were not strong enough for it."

E. HILLMAN, C.S.Sp.

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The History of Salvation and the Liturgy

ONE MAY RIGHTLY be a little skeptical about the result of the liturgical renewal, if it is not accompanied by a study of the essentials of the liturgy. "We should study the true meaning and spirit of the liturgy... and make our people live its abiding substance, making a better use of what is of perennial value in the Catholic worship as it stands." This opinion was expressed by a Prefect Apostolic at a Liturgical Conference in India (1). In a Pastoral Letter on liturgical formation (Lent 1958), Cardinal Montini tells us how we can bring about a genuine liturgical renewal: "(We must make) an effort to discover the inherent meaning, now so often forgotten and flouted, in the prescribed words and ceremonies; (we must have) an understanding of the essential elements of the liturgy, that we may focus the reverent attention of the congregation on those elements" (2).

The Essential Elements of the Liturgy.

The 'abiding substance' and the 'essential elements' of the liturgy can be drawn from Pius XII's teaching in "Mediator Dei". According to that encyclical, Christian worship is the continuation of the worship of Christ, the High Priest of the New Testament. "The priesthood of Jesus Christ is constantly active through all ages, since the sacred liturgy is nothing else but the exercise of that priestly office" (3). Christ and Christians worship together. "The sacred liturgy is the whole public worship paid by the Mystical Body of Jesus Christ, Head and members" (4).

At every moment of his sacerdotal life, but especially on Calvary, Our Lord had "no other aim than the glory of His heavenly Father and the fuller sanctification of men" (5). This can also be said of the Church in her liturgy. In fact, the two aims are correlative. Although we have to distinguish them carefully, they cannot be separated from each other nor fully attained

1. Mgr. J. Malenfant, *The Urgency of a Liturgical Renewal in the Missionary Situation To-day*, in *The Clergy Monthly*, Sept. 1959 p. 146.

2. See *Worship* (The Liturgical Press, Collegeville, Minn., U.S.A.), February 1959, p.146.

3. *Enc. Mediator Dei*, C.T.S. translation, n.22.

4. *Ibid.*, n. 20.

5. *Ibid.*, n. 15.

independently from each other. It is the desire of the Father Himself that his own glorification be connected with man's salvation. It is obvious that in Christ's priestly office the glory of God always remains the primary and man's salvation the secondary end. The secondary end is the principal subject of this article.

The Idea of Salvation.

The term 'Salvation' is found in an ever increasing number of books and periodicals treating of biblical, liturgical or pastoral subjects. The expressions 'Mystery, Economy or Plan of Salvation' recur frequently, the Bible is called the 'History or the Message of Salvation', the liturgy, 'the Re-presentation of Salvation', for instance in the review 'Lumen Vitae' edited by the International Centre for Studies in Religious Education and grouping contributors from many countries.

The preference for these apparently new expressions to designate synthetically the content of the Bible or the Liturgy may appear a little exaggerated. But the following words written by an exegete commenting on Rom. 1, 16 show that this preference is justified: "The term 'salvation' is one of the most comprehensive terms used in the New Testament to describe the whole purpose of the Incarnation or to cover the whole range of Christ's mission on earth. Its wide meaning may be gathered from the following list of synonymous or similar terms in the New Testament: sanctification, renewal, to

re-establish (in Christ), redemption, incorruption, kingdom of heaven, of God, justice, glory, to be in Christ, peace, life, propitiation, reconciliation, regeneration, grace... Salvation can be understood negatively, as deliverance from the death of sin; or positively, as the imparting of a new spiritual life" (6).

The History of Salvation.

In the History of Salvation we include the Old and the New Testament. It is usually divided as follows:

1. Its preparation in the Old Testament. The mystery of salvation is not merely announced, but already enters into action; it moves towards Christ, it is a beginning of realization.

2. Its realization in Christ.

3. Its continuation in the Church. The mystery of salvation has its source in Christ. It penetrates all the members of His Mystical Body and makes its conquering influence felt throughout the world.

4. Its achievement in Heaven (7).

That the second is the principal phase needs no proof. "At the moment when history reached its fulfilment" (Hebr. 9, 26), when Christ redeemed mankind 'once and for all' on Calvary, the most important event in world history took place. Jesus is without doubt the centre of the History of Salvation and the Bible. The Old Testament

6. A. Theissen, in *A Catholic Commentary on Holy Scripture*, London, 1953, n. 846 c.

7. See M. Van Caster, *The Substance of the Christian Message*, in *Lumen Vitae*, Vol. X, 1955, p. 499.

was entirely turned towards Him and it prepared the way for his coming; the New Testament brought Him into the world. The Mystery of Christ (Eph. 3, 1-13) is the very object of the Gospel preached by the Church to all men.

Salvation in its Present Phase.

The third phase of the History of Salvation is that of the Church "instituted by Christ to perpetuate the saving work of Redemption" (8), especially in the liturgy where she continues Her Founder's priestly office (9). Jesus Christ remains with His Church, as He has promised: "I am with you through the days that are coming, until the consummation of the world" (Matth. 28, 20). He is present in His Church when the eucharistic sacrifice is offered up or the Divine Office celebrated for the glory of God and when the sacraments are administered for the salvation of man (10). "Christ and his work of salvation", writes Jungmann, "is still amongst us in the sacraments and above all in the celebration of the Eucharist... At the moment of the Mass, the central element of the whole work of redemption enters into each of our days and, from that fact, the life and work of Our Lord comes within

our grasp" (11). That is why the priest reads in the Missal: "Each and every offering of this memorial sacrifice carries on the work of our redemption" (12).

As for the precise way in which Christ's past and completed work is being continued, theologians do not agree. "But," Jungmann goes on, "we can leave aside this theoretical question and keep to the traditional Catholic doctrine... It should be enough for us to know that the events of the history of salvation enter in some way into our present, in a mysterious manner, a manner which does not occur in any other historical event" (13).

We celebrate the mysteries of Christ's life throughout the Liturgical Year which is centred round and culminates in Holy Week. In those mysteries we do not simply commemorate past events, but contemplate our divine model and receive from Him treasures of holiness corresponding to the mystery we celebrate so that we make ours the dispositions of His Sacred Heart and the virtues He practised during His life here on earth, and relive Christ's life as it were.

The Divine Office recited daily by the members of Christ's Mystical Body is Christ's prayer. According to Pius XII, Jesus "unites the

8. "Ut salutiferum redemptionis opus perenne redderet". Vatican Council, "Constitutio dogmatica I de Ecclesia Christi", Denz., n. 1821.

9. Enc. Mediator Dei, n. 3.

10. Ibid., n. 19.

11. Liturgy and the History of Salvation, in *Lumen Vitae*, Vol. X, 1955, p. 264.

12. "Quoties hujus hostiae commemoratio celebratur, opus nostrae redemptionis exercetur", Secret of IXth Sunday after Pentecost.

13. I.c., p. 265.

whole community of mankind with Himself and associates it with Him in singing this divine canticle of praise" (14). Therefore, when the Church prays, men are saved and enabled to glorify God. The prayers recited in the Divine Office are inspired by the Holy Ghost. They are offered up for the sanctification of the clergy and the laity, so that the actions of all the members of Christ's Mystical Body may be in conformity with the words which the ministers of the Church pronounce on her behalf.

The sacraments hold a very important place in the liturgy and in the divine plan of redemption. They are signs as well as channels of grace. When the Christian receives them, he is born anew or strengthened, nourished, purified and sanctified by the Saviour Himself (15).

The History of Salvation in the Old Testament.

Although Christ fills the Church with His presence during the third phase of the History of Salvation, there are many texts of the Old Testament in our present-day liturgy, many references to persons and events which seem to have lost their importance with the coming of Christ. The reason is that God wanted Christ and His redemptive work to be prepared and prefigured by persons and events of the Old Testament. Today the Church likes to depict our Saviour

and our salvation with traits belonging to other saviours and other marvellous liberations in the Old Testament. The manifold aspects of the Mystery of Christ are revealed in the prefiguration and preparation of His coming. For instance, in order to make us understand and admire the saving efficacy of Baptism, the liturgy compares it with the passage of God's chosen people through the Red Sea (16).

Moreover, the relations between God and the Israelites remind us of our relations with Him. They were His chosen people with whom He made an everlasting Covenant, in whose midst He dwelled and radiated His glory. They received from Him love, life and light and were often delivered by Him from their enemies. They were tempted and sinned against Him, they broke the laws of the Covenant. After being punished, they repented, begged pardon and received forgiveness. They began to hope that God would establish His reign over the world for ever. All this reminds us of our own destiny. "The Christian faith requires from us the same fundamental attitude as the events or divine precepts did from the Hebrews in the Old Testament" (17). Speaking of the events narrated in the book of Exodus, an exegete says: "Are not those facts an image of a Christian's life? Those risks run by the Hebrews,

14. *Enc. Mediator Dei*, n. 152.

15. *Ibid.*, n. 19; *Enc. Mystici Corporis Christi*, C.T.S. transl., n. 49.

16. Cf. *Paschal Vigil*: 2nd Collect, after the 2nd Lesson.

17. "La Bible de Jérusalem", one volume edition, Paris, 1956, p. 8.

those murmurs, those efforts, are they not our own lot? Today we are this Hebrew people spiritually" (18).

When we, priests, recite the Divine Office, we must enter into the sentiments of David and other biblical types of Christ, because those sentiments ought to animate all those who, like the people of Israel, owe their salvation to God. Like the Psalmist, we must trust without wavering that God will deliver us from all evil and all enemies, we must praise and thank God with enthusiasm, remain faithful to Him and His law, be conscious of our weakness and sins and offer God ceaseless supplications.

When we utter Old Testament texts with these dispositions, we worship God as He desires. We ought, therefore, to have sufficient knowledge of the main elements of the Old Covenant. Without that, it is impossible to enter fully into the spirit of the liturgy of the Church.

Salvation in Daily Life

The liturgy is an inexhaustible source from which men can daily draw the blessings of salvation. Yet our salvation does not depend on worship alone. It depends also on our spiritual life which, however, has to be closely connected with our participation in public

worship. A life of private prayer, provided it does not "neglect the Mass and the sacraments and withdraw itself from the saving power that flows from the Head into the members" (19), is necessary for our own salvation and that of others. Moreover, "in the Christian life, for instance in an act of charity of daily life, the Mystery of Salvation is also 'present in action'" (20). He who purifies his charity by carrying his cross with Our Lord realizes still more the plan of salvation.

In the Christian apostolate, priests and laymen have to associate themselves very closely with Christ redeeming mankind. The Mystery of Salvation should be a fundamental idea of their spirituality. The great concern of a true apostle is the service of God, the establishment and extension of the Church, God's kingdom on earth. In his life, prayer and action do not hinder, but foster one another, according to God's redemptive plan. Christ's work of salvation is frequently the subject of his meditations, his preaching and teaching (21). He sees in his superior's orders and desires the way in which God wants His plan of salvation to be carried out, and is, therefore, willing to give up his

19. Enc. Mediator Dei, n. 34.

20. N. Van Caster, The Substance of the Christian Message, in Lumen Vitae, Vol. X, 1955, p. 504.

21. Cf. P. Voulet, "La contemplation évangélique", in "Christus", Paris, N. 20, Oct. 1958, p. 458-477; P. Hitz, "L'annonce missionnaire de l'Évangile", Cerf, Paris, 1954, p. 91-97.

18. Dom I Fransen, "La Sortie d'Égypte", in "Bible et Vie Chrétienne", n. 13, March 1956, p. 62.

personal judgment in the practice of obedience (22).

Our Christians

Once our Christians discern the influence of the Mystery of Salvation on their lives and understand its challenge, their religion will become more personal and their faith more dynamic. If they realize that Christ's redemptive power operates in them through the Church, they will acquire the mentality of the people of God, liberated from Satan and from sin, but whose liberation

still has to be made definitive. Knowing the absolute gratuity of God's past and present gifts, they will dismiss any pharisaic pride and remain humble and grateful for the grace of redemption. In return, they will generously answer God's call to cooperate with the Church in her apostolate, because "It is His will that all men should be saved" (1 Tim. 2, 4). They will express their appreciation for the grace of salvation in the words and symbols of the liturgy, and their zeal to share the divine gifts with others will be invigorated when they join the other members of the Mystical Body in divine worship.

L. PIETTE, W.F.

22. Cf. M. Giuliani, "Nuit et lumière de l'obéissance", in "Christus", n. 7, July 1955, p. 364-366.

First A.E.R. issue out of print

As new subscribers are still constantly asking for a complete set of the A.E.R., we have run out of copies of the January '59 issue.

In order to fulfil their wish — if at all possible I urgently appeal to the charity of those among our readers who dispose of a double copy of the January issue. I would be most grateful if you would kindly help your fellow-priests by sending one copy back. In that case your account will be credited by Shs. 4/-.

THE EDITOR

The Religion Class

Handbooks on child-welfare treat of the conditions required in the home where a child grows, of the physical training it needs to develop and harden his lungs and limbs, and of the proper food it must eat.

Following the same course, a previous article on religious training in Africa (1) has summarily described the spiritual atmosphere befitting the young Christian, and the efforts of its educators to direct its first steps towards the practice of virtue.

This second article will give a few suggestions about the religion class, in which the child is given the bread of doctrine.

A. External Organisation of the Religion Class.

The teaching of religion to illiterate catechumens who are not enrolled in recognized schools does not usually present any difficulty, catechists and priests having, once for all, divided the work between themselves, according to the diocesan statutes.

In recognized schools, the question is much more complex for the following reasons:

—the same truths, though taught during 6 or 8 years, must not become dull;

—a good number of school-teachers are not very zealous in teaching catechism;

—the time allocated to religion must be the most suitable, and yet harmonize with the general time table.

These questions and many others connected with them, can be solved by one man only, namely the "DIOCESAN DIRECTOR OF RELIGIOUS TEACHING IN SCHOOLS." He is in fact, if not in rank of precedence, the key-man in a diocese. If God has endowed him with an irresistible enthusiasm, with a gift for organizing, and with genial and winning ways, he will exert a far-reaching influence.

His main tasks are:

1) the presenting of a well graduated, very detailed, **syllabus of religion**, giving for each class, term by term, if not week by week, the matter to be studied.

2) the supplying of text-books corresponding to the syllabus.

It should be remembered that supplying children with, or making them buy, text-books for arithmetic, English, geography, etc, but none for religion, puts religion in a state of inferiority in relation to other subjects.

3) the assignment of the **period of religion** on the time table.

(1) cf. "Atmosphere in Religious Training" A.E.R., 4, 1959, p 276-79.

The time chosen may differ from one region to another as many considerations influence the decision. For instance:

— in a day school the first period in the morning is not usually recommended, children being often delayed by rain, bicycle trouble, or other causes;

— in some places, religion coming after arithmetic is a disaster, as children who have not finished their problems plead successfully for extra time to finish them;

— the last period in the morning is equally unsatisfactory, as empty stomachs put the mind in low gear, and there is the temptation to make the lesson shorter in order to have a longer break.

4) to encourage and stimulate Fathers, teachers and pupils by his frequent visits, by refresher courses and retreats, by tests, competitions and awards. His reproaches for neglect of duty should be endorsed and feared as much as those given by any Inspector or Educational Secretary.

5) to keep a stock of catechetical pictures and apparatus for sale to the schools he visits.

6) to contact the owners or managers of Government or Private Schools wherever Catholic children are allowed to attend, in order to obtain that at least one good Catholic teacher be on the staff for the teaching of religion, and that children in these schools have Catholic readers.

B. Traditional Rules of Catholic Pedagogy (1).

Our Lord's doctrine and example on our subject can be summarized as follows:

— "Children's innocence, simplicity and humility render them fit depositories of God's revelation, (Mt. 11, 25), and worthy heirs of His Kingdom (Mt. 18, 3);

— He tenderly embraces and blesses them (Mt. 19, 13-15);

— He threatens with reprobation those who scandalize them (Mt. 18, 6);

— He rebukes His disciples for trying to repel them from Him (Mk. 10, 13-16);

— He quickens the pastors' zeal for them by declaring that He regards as shown to Himself, the fatherly affection bestowed on them, (Mt. 18, 5);

— While He shrunk from the plaudits of men, and fled when they would make Him their King, He receives with complacency the praises of children (Mt. 21, 15-16)."

According to that doctrine and example, teaching religion to children has always been in the Catholic Church a sacred duty and a highly coveted privilege. The brightest intellects and the holiest souls have nowhere been happier than in the middle of children. Let us cite St. Augustine, St. Charles

(1) cf. Card. Gibbons, "The Ambassador of Christ," in partic. ch. 25 "the priest as a Catechist". All passages quoted are taken from this book.

Borromeo, St. Ignatius of Loyola, St. Francis Xavier, St. Bellarmine, St. Vincent de Paul, St. Francis de Sales, Bossuet, etc.

Their pedagogy, based on the knowledge of human nature, and enlightened by the Holy Spirit, has not varied much, and will forever stand as an inspiration to all those who have the ambition to give to the Church pious, fervent, and staunch children.

What do these Doctors and Saints suggest to us by their example and by their written advice?

- 1) *"A cheerful and benevolent disposition."*

Affability and kindness win the affection of the pupils not only to their catechist, but also to the truths he exposes.

Teaching Arithmetic without warmth may not be so wrong, but teaching Religion without showing one's inner convictions and without expressing the pleasure one has in teaching the Word of God, is a very poor show. The doctrine thus imparted will at the best reach the mind, but not the heart.

A contemporary of St. Francis de Sales said about him: 'I had the happiness of assisting at the blessed instructions given by the Saint, and never before did I witness such a sight. The good and gentle Father was seated on a raised chair, his little army around him. It was charming to hear how familiarly he explained the rudiments of faith. At each step, numerous comparisons

fell from his lips. He looked at his little crowd, and his little crowd looked at him. He became a child with them in order to form in them the perfect man according to Jesus Christ."

Foreign Missionaries need especially that cordiality and gentleness, as, without them, children will be reluctant to bring forward their small and big cases of conscience, and might keep a latent doubt as to the suitability of the christian doctrine, so opposed to what they see and hear at home.

- 2) *"the simplest and most familiar language."*

St. Augustine in "De catechizandis Rudibus" is emphatic on this point. He, the former professor of rhetoric, readily goes even against grammar, when necessary. He would say "ossum" (=bone) instead of "os", if his hearers confused this word with "os" (=mouth).

During the first years of schooling, the mother-tongue only is suitable for the religion class, as only it is able to stir the soul, to illuminate the mind, to impress deep convictions, and to bring religion into daily life.

On account of this, European Congregations are generally adverse to international Novitiates, whenever a good portion of the Novices would not be trained in their mother-tongue. Though, European languages are much more akin one to another than African to European languages.

It is said of Pope St. Leo the 9th, a great scholar and traveller, that he died in Rome saying the "Our Father" in the Alsatian dialect of his childhood.

Learning African dialects is a formidable and endless task, but it is a "must", if Missionaries really want to train the young and implant in them the knowledge and the love of God. Fortunately in most cases, this task is much easier than it used to be some decades ago when no books had yet been printed in African languages.

3) *"Be reasonably short."*

A too long lesson is not more successful than a too long meal. On the other hand, do not be unduly short. The attentiveness of African children is greater than that of European children, as this faculty, natural to man, is not maimed in them by an impact of pictures, T.V., posters, noises, and hasty reading.

It is common knowledge that 2 short periods of 20-30 minutes are better for young children than one long period. Practically: 15-20 minutes in classes 1 and 2; 30 minutes in classes 3 and 4; 40 minutes in classes 5 and 6; not more, as children just do not possess such powers of concentration, become bored and get a dislike for the subject.

4) *"An instruction conveyed in the form of imagery is always grateful."*

Some Missionaries who came over

with artistic sets of religious pictures were disappointed, when they saw that these pictures distracted the attention instead of focussing it, and concluded that pictures do not help. The truth is that those pictures did not help because they were overloaded with superfluous details and not adapted to local conditions or within the experience of the children. On the contrary, vivid, simple pictures, clear of useless symbols, delight children and foster their understanding.

The religion classroom itself should never be without a crucifix and a few holy pictures.

Let us use the blackboard. Such books as "Chalk talks" offer many suggestions which the less expert drawer can easily reproduce.

5) *"The mysteries are best communicated through a parable, an anecdote, an historical fact, or an incident of daily life."*

That can not be done without an intimate knowledge of the Africans, of their customs, traditions, worries and ambitions. But once that knowledge has been acquired, endless parallels present themselves to the mind.

For instance, in Buganda, the Sacrament of Confirmation may be compared to the ancient ceremonial of the promotion of a boy to the rank of a warrior. The gifts of the Holy Ghost represent the shield and the spears he had, from that day, the right and the duty to use for the defence of self and country.

The last Judgment is analogous with the return of an army after an expedition. Each warrior was called to pass in front of his Sovereign, surrounded by the leaders of the raid, and to ask him to plunge his gourd into one of the enormous barrels full of beer. If the generals agreed: "Have your beer, you have fought valiantly", he would fill his bowl, have his share of the spoils and go home unmolested. On the contrary, if they protested, accusing him of cowardice, he was immediately seized by the executioners and put to death.

Baptismal vows correspond to the oath of allegiance all newly appointed chiefs swear to the King.

6) *"The Holy Scripture is an inexhaustible source from which the zealous catechist can draw his illustrations."*

For instance, Tobias junior, Jonathas, Joseph, Samuel, are wonderful examples to be proposed to boys.

7) *"The great Book of Nature written by the Hand of God Himself is ever open and intelligible to all. It is the first book unfolded to the admiring gaze of the child, and its ever-varying pictures are contemplated by him with renewed awe and delight. Every object in nature is calculated to illustrate some attribute of the Divinity, for, 'the heavens show forth the glory of God and the firmament announces the work of His Hands.'"*

C. Modern methods.

Tradition does not mean stagnation, as common sense is opposed to rigid conservatism. It is then possible, even urgent, to combine the perennial rules, exposed in the precedent paragraph, with the discoveries in the field of psychology and the use of modern devices, and to prepare students to defend their faith in a given milieu.

In most European countries, a gigantic effort has been made since the last war to make the religion lesson more digestible, by producing more attractive catechisms and by advocating more child centred methods.

It is far beyond the scope of this article to give a full report on all these methods. A simple indication of the general trends more or less common to all will suffice.

A greater activity is demanded from the pupil than before. All sorts of suggestions are given to that effect, e.g.:

— dramatization, i.e. to stage in the class room the most vivid scenes of the Gospel, or the most touching parables,

— to write on the blackboard before the class 3 or 4 questions embracing the core of the lesson, and to give at the end a few minutes to the children to write down the answers. The attention is thus greatly stimulated.

— drawing, making scrap-books, e.g. on Creation; clay models, class room friezes, e.g. events of Holy Week, the Mysteries of the Rosary.

—more interesting written work for older pupils: e.g. each child to have his own exercise book in which he does missing word sentences, matching half sentences, completing sentences, answering questions, making summaries. **These** books to be illustrated by the children themselves.

— children shouting catechism answers and prayers altogether, to be greatly reduced, as children more often learn each others' mistakes,

— to give catechism its right place in religious teaching, i.e. explanation first, catechism answer last.

— learn by doing. Religion is to be lived, not just learnt. It is insisted upon to suggest some short practice of piety or charity, flowing naturally from that particular lesson, to be done on that very day. The prayer concluding the lesson should be the asking of a grace connected with it.

— emulation fostering inventions used for the other subjects, can be very successful with religion.

Another tendency of the day is to emphasize the *Doctrine of the Mystical Body of Christ* which, by making us live more intimately with Him, and by strengthening the bonds which unite us with our brethren, deepens the notion of personal dignity and of apostolate.

The *christocentric aspect of religion* has been proposed by some theologians, as being the badly needed synthesis of our too complicated presentation of religion.

From that standpoint, the Dogma becomes Jesus known and believed; the Moral, Jesus served and obeyed; the Sacraments, Jesus looking after the soul.

D. Answers to special needs

1) *Materialism* being, according to Pius XII, in "Fidei Donum", one of the greatest dangers Africa is now facing, the religion class must be a constant assertion of the spiritual values, especially:

— *Grace*: what it is, the different graces, how to pray for it, with what care it has to be kept, how to recover it, the duty of asking graces for ourselves, our country, the Church, etc.

— the meaning and implications of *Baptism* which imparts unconditional allegiance to God,

— *Communion* which lifts the soul to a dignity far beyond human standards,

— the Sacrifice of the *Mass*: how to hear it, what to do at each section of it, the 4 ends of sacrifice; who is offered, to whom, why; how to condense our participation to Mass in one formula: "Almighty and everlasting Father, I offer Thee Jesus Christ Thy Son in immolation, as He offered Himself on the Cross, for Thy greatest glory and the salvation of all men."

2) *Our pupils being liable* one day or another, to be called to defend their religion and to answer objections against their faith, need to be immunized against the errors of the day.

The cautious catechist, having in mind that prevention is better than cure, and that the first opinion heard on a question is seldom eradicated even by a lucid refutation, will be aware of the rampant untruths and sap them by a positive exposition. For example, it is nowadays common saying in Uganda that the Missions started schools because local Governments were still in their infancy and unable to cope with them, but that now, those Governments, being well organized, have the right and the duty to take them over.

The refutation is simple enough: Missions did not start schools to supersede Governments, but to fulfil their duty, as Our Lord told His disciples: 'Go ye and teach'. Even when local Governments compete in efficiency with European Governments, there ought to be denominational schools, as is the case in all free countries.

But will this refutation, though clear as spring-water, do away completely with the contamination?

A solid, positive exposition of the Church's mission, given in time, would have been more efficient.

The same remark applies to the Church's authority re commandments. A dogmatic and historical explanation is needed.

In the upper classes, debates on religious questions, if well prepared and conducted, may be good to sharpen the wits of our young apologists, and to give them presence of mind and self-confidence.

Such are the manifold efforts to be made for our little ones so that, tasting that the Lord is sweet, they may grow unto salvation (1).

F. PAYEUR, W.F.

(1) NOTE. In both articles, the Sacraments of Penance and Eucharist have hardly been mentioned, not because they can be dispensed with in the training of the young, but because they deserve a special study, and are usually not neglected. Moreover when Mass was mentioned as a way to develop the love of Our Lord, Communion was included. The Confessor ranks among the educators who follow the child step by step in the building of his will.

"The Church is a life and the Mass that life at the highest level." And life in this mortal stage of existence means constant change and adaptation and response to varying needs. — We are missing an opportunity if we ever allow the children's Mass, or the School-Mass, to fall into some always-the-same routine, however good the routine may be in itself.

THE SOWER, October '58, p.124-25

The Age for Confirmation

A good deal is being said in the Church at present about the right age for the administration of the sacrament of Confirmation (1), and it is indeed an important and practical point. Partly this is a theological issue, for the best age for Confirmation must follow from what Confirmation really is; but it is also, of course, a pastoral question, of great importance in the building up of the Christian community.

Roughly speaking, there are four ages at which Confirmation might be administered to Christians baptised in infancy.

1. Immediately after baptism, or at least sometime during infancy.

2. About 7, the age of reason; in which case Confirmation would still precede first Communion.

3. Between 11 and 14: the normal age at present for administering Confirmation in very many places.

4. About 18 or 19.

There can be no doubt that in the early Church Confirmation was normally administered immediately after baptism, and the two were seen as one rite of Christian initiation, over the whole of which the bishop presided. When, however, it became impracticable for a bishop to be even present for the

baptism of everyone, there were two possible courses to be followed: either the administration of Confirmation, like that of Baptism, could be delegated to another priest; or Confirmation might be delayed until the new Christians could be brought together before the bishop. The first course was, on the whole, followed in the East, the second in the West. Evidently the Western practice did not entail the choice of any particular age for Confirmation; it merely meant that in most cases Confirmation no longer followed Baptism immediately. A practical result must certainly have been that in Western Europe in the dark and middle ages many people were never confirmed at all, due to the size of dioceses and the failure of many bishops to make regular diocesan visitations.

It is clear, moreover, that the western practice encouraged a relatively late age for the reception of this sacrament, because it is easier to gather together a group of fairly large children than of very small ones. Hence, except in privileged cases, infant confirmation ceased to be the normal thing in the Latin Church (except, apparently, for Spain).

Never, however, has there been any official encouragement for administration at an age later than about 7. The *Catechism of the Council of Trent* declares: 'Si duodecimus annus expectandus non

(1) See the Rev. Boniface Luykx's article *Confirmation Today*, in *worship*, May 1959, pp. 332-46; also *The Homiletic and Pastoral Review*, August 1959, pp. 1019-20.

videatur, usque ad septimum certe hoc Sacramentum differre maxime convenit' (Pars II, cap. 3, par. 18), and this was said at a time when the tide was running strongly against an early age. According to the *Code of Canon Law* (can. 788): 'Licet sacramenti Confirmationis administratio convenienter in Ecclesia Latina differatur ad septimum circiter aetatis annum, nihilominus etiam antea conferri potest, si infans in mortis periculo sit constitutus, vel ministro id expedire ob iustas et graves causas videatur.'

Both these weighty authorities clearly indicate that 7 is the normal age in the Latin Church for Confirmation. Moreover, while the Catechism of the Council of Trent is explicitly against waiting a few more years, the Code of Canon Law allows an even earlier age not only when the child is in danger of death but even for other reasons.

It is strange how universally such norms have come to be ignored both in Europe and the missions. I was myself almost 12 years old when confirmed, and that I think is a very normal age in England. Here it seems much the same. Taking a random sample of 19 boys in the parish where I am, I found the average at which they had been confirmed was also 11. I expect that in many parts of Africa it is still later. Yet how is it that such an age has come to seem almost normal in spite of the lack of any theological or canonical authority?

It appears that this has, in fact, only come about in recent times

and that for a largely pragmatic reason: children attended religious instruction classes until Confirmation and then left. Therefore, to give them more religious knowledge, Confirmation was delayed. It would, I think, be widely agreed now that even from the purely pastoral point of view, this is not a good argument. Religious instruction needs to go on much beyond the age of twelve, while any tendency to 'cram' prayers and other pieces of knowledge, in order to be able to receive the sacrament, does not help in the really sound religious formation of children. The true pastoral importance of Confirmation must follow from the theological meaning of the sacrament, and not from treating it as an external stimulus to learning religion. But this at once brings us to the question: what is its theological meaning? It must be confessed that for most Catholics, and even probably most priests, the point of Confirmation is less clear than that of any other sacrament.

There are three general and complementary lines of thought on the subject.

1. Confirmation is the sacrament in which Christians receive the Holy Ghost. *Spiritus Sanctus super-veniat in vos*. The entire rite of Confirmation is dominated by this idea.

2. Confirmation is the sacrament of Christian maturity. Baptism is entry into life, Confirmation makes one an adult. 'Baptismi gratia homi-

nes in novam vitam gignantur, Confirmationis autem sacramento, qui iam geniti sunt, viri evadant, evacuatis, quae erant parvuli" (*Catechism of the C. of Trent, II, cap. III par. 5*).

3. Confirmation is the sacrament of the Christian militia: it makes one a soldier, ready to fight and suffer for the faith, hence the symbolic blow in the rite itself. This is the aspect of Confirmation stressed by St. Thomas, (see for example the *Summa Contra Gentiles* VI, 60. This sacrament makes the christian "quodammodo pro fide Christi propugnatores".)

These three elements, rightly understood, fit together to explain the meaning of Confirmation. That Confirmation is, in a special way, the extension of Pentecost — the imparting of the Holy Spirit — cannot be doubted. Nevertheless, it is clear that the fundamental gift of the Holy Spirit to every Christian and his sanctification as the Spirit's temple, is made already in Baptism. "Go out of him, thou unclean spirit, and give place unto the Holy Spirit, the Paraclete", the priest orders in baptism; again, he prays that the person to be baptized "may be made the temple of the living God, and that the Holy Ghost may dwell in him". And on general theological grounds it is perfectly clear that baptism is the sacrament of man's regeneration by the power of the Holy Spirit. Furthermore, in the line of personal sanctification, I do not well see how one can limit the grace of God, the gift of the

Holy Ghost, received in baptism. To say blandly that the 'character baptismi est ius ad aliquantam gratiam; character confirmationis est ius ad gratiam abundantem' (Piolanti, *De Sacramentis*, p. 157) seems to me at least misleading, if not downright bad theology.

If the Holy Ghost is truly received anew, and in a special way, in Confirmation (as He is), then it seems that the *point of the gift* must be different from that of baptism. After all, 'there are different kinds of gifts though it is the same Spirit who gives them' (I Cor. 12. 4). The gift of the Spirit at Pentecost did doubtless help in the personal sanctification of the Apostles, but it was not directly aimed at that, but at something else — the apostolate itself: the work of witnessing. "The Holy Spirit will come upon you, and you will receive strength from him; you are to be my witnesses in Jerusalem... and to the ends of the earth" (Acts 1, 8). The Spirit himself is the supreme witness to Christ and the essential effect of Pentecost was the inauguration of the Church's work of witnessing — her public teaching and apostolate. It is here that the meaning of the gift of the Holy Spirit in Confirmation must be located. Baptism sanctifies the Christian himself, Confirmation makes him an agent, an apostle, in the sanctification of others. It enables him to give to others the gift he has received himself. Now this is the special characteristic of maturity: at birth

one receives life but an adult can pass it on to others. That is why Confirmation may be called the sacrament of Christian adulthood.

It is the sacrament of the apostolate; moreover, as all Christians are meant to receive it, it is inevitably the sacrament of the lay apostolate, the general apostolate, just as Holy Orders is the sacrament of the specialised, priestly apostolate. The confirmed Christian is essentially an apostle, a witness for his faith, and this gives meaning to the much-used metaphor of the soldier. Hence, just as in the natural order there is both *esse* and *agere*, but the latter follows on naturally as the complement of the former, so in the Christian sacramental order there is both Baptism and Confirmation; and the meaning of the latter, while distinct from, nevertheless naturally follows as complement on to that of the former. This is why for centuries Confirmation was administered immediately after Baptism, and why it should still be given before the real activity of the Christian life — centred upon the Eucharist — is begun.

If Confirmation is, quite strictly, the sacrament of the lay apostolate, some think that it can best be administered at a fairly late age. Anglicans, I believe, or at least those in the Evangelical tradition, favour an age from 17 to 19, when the apostolate of public life is beginning, problems of adult life have to be faced, and natural maturity is developing. This is

the time, they feel, to carry out Confirmation, the sacrament of supernatural maturity. For much the same reasons many Catholics advocate the age from 11 to 14. Confirmation will then be given, they say, at an age when it will help most, when there are new difficulties to be faced, and so on. A later age they consider impracticable as children will have left school and be difficult to get together.

In answer to all this, it is clear first that Evangelicals have a different idea of Confirmation from ours; for them it is chiefly a personal commitment carried out by the recipient himself, and hence can best be made at an age when its implications will be fully understood. But for us Confirmation is a sacrament, *ex opere operato* received from God. Moreover it should be remembered that Anglicans have adhered to the tradition of giving communion only after confirmation, which is right, but the unfortunate consequence of the two views put together is to deny children sacramental help all through the important years of adolescence.

As regards Catholics who advocate the age of 12, they seem to fall between all stools. 11-14 is not really a very difficult age, nor one in which children are likely to appreciate well the value of the sacrament, nor are they just entering on a much more active phase of Christian life. At a deeper level, those who defend such an age seem to

misunderstand the very nature of the effects of Confirmation. This sacrament gives 'character', it introduces those who receive it into a permanent new state, it is like a self-renewing fountain placed within them. Just as one is no more baptized an hour after Baptism than fifty years after, so one is not more confirmed at the very time of Confirmation than in after years. It introduces into a permanent state, it is always there to help those who want it. Consequently it is pointless to delay Confirmation until some supposedly difficult age, because on a Catholic view of Confirmation its grace will not be more effective when newly received than if already implanted four years earlier.

The fact is that the lay apostolate and the whole active life of the Christian centred upon the Eucharist begin with the age of reason, and the age of reason is therefore the latest time at which Confirmation should normally be administered. The traditional order of the administration of the sacraments has always been — Baptism, Confirmation, Eucharist — and this order has only fairly recently been upset in the West, and that due more to misunderstanding than any deliberate reasoning. Strangely enough it may have been St. Pius X who was finally responsible, although inadvertently, for the upset. In the previous period both Confirmation and Communion had come to be more and more delayed, but their order not generally inverted. It was St.

Pius who, by quite rightly insisting on an early age for Communion, accidentally overturned the Confirmation-Communion relationship.

Communion is the crown of the sacraments to which all the others are in their different ways directed; it is, St. Thomas tells us, the 'finis omnium sacramentorum', for 'per sanctificationes omnium sacramentorum fit praeparatio ad suscipiendam vel consecrandam Eucharistiam' (S. Theol. III, 73, 3.). Confirmation is the preparation for the layman's participation in the sacrifice of the Mass and sacrament of Communion, and should therefore be received, whenever possible, before this participation begins. And this has been taught even in quite modern times by competent authority. Thus in 1932 the Sacred Congregation of the Sacraments declared that it is truly opportune and more conformable to the nature and effect of Confirmation that children should not communicate until after the reception of the sacrament of Confirmation which is the complement of Baptism (2). Hence as Father Luykx roundly, but so rightly, declares, 'It is impossible to justify either theologically or canonically the abuse of conferring Confirmation after first Communion' (3).

Finally we have the example of the reigning Pope, John XXIII. In the middle of last year he went one day to the Benedictine convent at Tor de 'Specchi in Trastevere to

(2) See *the Homiletic and Pastoral Review*, August 1959, p. 1020.

(3) *Worship*, May 1959, p. 337.

give their first communion to forty young Romans confirmed the previous day by Cardinal di Jorio. This action was clearly a papal hint for those willing to take it, that it is high time we return in the Latin Church to the traditional order in the administration of the sacraments — Baptism, Confirmation, Communion. As Communion

is to be received with the coming of reason, Confirmation too cannot rightly be delayed later than about the age of 7. In carrying this out we shall be faithful to Canon Law, papal example, the tradition of the Church and — above all — the whole nature and meaning of the sacrament of Confirmation.

ADRIAN HASTINGS.

The Catechumenate as seen by Cardinal Lavigerie

THE PRESENT article intends to comply with a wish expressed by a correspondent of the A.E.R. inviting missionaries to state their views on the problem of the catechumenate (1). With the author of this suggestion, we do indeed think that we are concerned with a question of the greatest importance.

As the instructions formulated by Cardinal Lavigerie in respect of this question and their application in missions entrusted to the White Fathers are directly aimed at, we shall attempt to clarify them.

From the outset we must distinguish clearly these two aspects; on the one hand the directives given by the Cardinal to his missionaries, and on the other the manner in which they have been put into practice. We may then consider ourselves in a position to draw a tentative conclusion.

In stating his opinion "Pastor" declares: "It must, however, be emphasized that these rulings were made for North Africa."

This affirmation appears to be too categorical and is not borne out by the historical facts. Undoubtedly Mgr. Lavigerie had, guided by experience, drawn up a severe line of conduct with regard to the baptism of adult Moslems. But, equally without doubt, it was for Central Africa that he formulated the rules for the catechumenate in all their details. The instructions carried by the fathers of the first caravan destined for the Great Lakes in March 1878 are, it must be admitted, rather vague on this subject (2).

Thus we see the Uganda fathers confer baptism on their followers after six or seven months of in-

(1) cf. A.E.R., I, 2p. 122.

(2) Instructions de Son Em. le Card. Lavigerie (not on the market), p. 74 et s.).

struction. Fr. Lourdel thought even this delay too long, but Fr. Livinhac, the superior of the mission, maintained that this length of time was really necessary if they wanted to administer the sacraments of H. Communion and Confirmation immediately after Baptism and in accordance with the prescriptions of the Ritual (3).

Meanwhile a second caravan of missionaries was making its way towards the region of the Great Lakes. It had been provided with new instructions which treated extensively of the catechumenate. They set forth its motives, specified its organisation and enumerated its advantages (4).

Basing himself on the information furnished by the explorers, Mgr. Lavigerie thought that the peoples of Central Africa had only very rudimentary and imperfect ideas about God, the soul and immortality. He believed that their morality left even more to be desired.

Consequently the Cardinal thought himself justified to follow the H. Ghost "who did not deem it opportune to make the Church of the early times teach explicitly to the pagan world all the truths which it now believes and teaches explicitly."

He was in favour of a progressive exposition of christian moral doctrine. According to him this was the best means of enlightening the people's minds without discouraging

those as yet too weak to carry the whole weight of christian morality set out in the Gospel. The Archbishop of Algiers justified his opinion arguing from the directives given to him by the Propaganda for his apostolate among the North Africans. He also appealed to the manner in which the catechumenate was organized in the primitive Church giving its broad outlines and calling to mind its favourable effects. "This wise and prudent policy has thus saved the Church, confronted with the pagans, from the scandal of apostasies which would have been innumerable without these rigorous precautions."

This was not the method then followed in Africa. The prelate was well aware of this fact, but he noted that defections in proportion to the number of baptisms rose to a considerable percentage. "These sundry motives, he concluded, urge me to use the power I have received from the Holy See for the establishment of the missions in Equatorial Africa. In virtue of this power and because of the moral situation of the peoples which the fathers have to evangelize, I have decided that the missionaries should follow rigorously the ancient discipline of the Church which has never been formally abrogated. Consequently, they will introduce among their neophytes three distinct ranks. The first will be the rank of 'Postulants', to whom they will teach only the fundamental truths of the natural order elucidated by revelation. The second one will be that of the "Ca-

(3) Livinhac to Lavigerie, 17-5-1880.

(4) cf. o.c., p. 129-134. It is this text we shall make use of in the following lines.

techumens" to whom the essential truths of Christianity should be explained. The fathers should take care, however, not to speak to them about the Cult and the sacraments except baptism. The third and last will be that of the "Faithful" for whom there will be no secrets."

"I demand that, except in case of fatal illness, all neophytes spend at least two years as postulants followed by another two years as catechumens. Only when these four years have elapsed may the missionaries baptize them and in many instances it will be necessary to await the moment of death. They must on no account be allowed to assist at H. Mass or at any other office in which the Blessed Sacrament is exposed.

I leave it to the discretion of superiors to decide whether even the cult of Saints and images should not be made subject to this law of secrecy as they may foster idolatry among the superstitiously inclined Africans. Finally I forbid to administer baptism, even after four years, to those who do not offer sufficient moral guarantees of perseverance with special reference to the final renunciation of polygamy. The Frs. should then content themselves with promising to baptize them at the time of death teaching them at the same time that, if they found themselves in the impossibility of receiving baptism before death, the desire for the sacrament would make up for it."

The Apostolic delegate summa-

riized briefly the good he expected to result from this method. "By observing these principles we shall attain the essential aim of saving souls, whilst we shall avoid to see the mission endangered and put in reverse at every moment by apostasies. The apostates, especially the high and mighty, would in fact become the most dangerous enemies of the missions." How did the missionaries react to these stringent demands?

Fr. Livinhac, Head of the mission, gives us some indication in a letter written from Uganda 6th June 1880. Thanking the archbishop of Algiers he expresses his agreement with the newly imposed instructions but at the same time pleads for some mitigation. "I humbly ask Your Grace permission to make some exceptions in favour of the better disposed. The exceptions which we shall make to the general rule, forbidding to baptize any pagan before he has completed 4 years of probation, will not run counter to the spirit of the primitive Church. The Acts of the Apostles seem to say even that the exceptions were more general than the rule. This law was especially in force in the Roman Empire. Now, I think I may safely say that the Baganda are not nearly so corrupt as were the Romans of that time" (5).

When Mgr. Lavigerie answered this request in a letter of 11th February, 1881, he was just staying at Carthage so that he did not have before him the text of his

(5) Livinhac to Lavigerie, 6-6-1880.

instructions. Nevertheless, he stuck tenaciously to its essentials while granting the favour solicited by Fr. Livinhac.

"I must admit that I am at once deeply touched and surprised at the remarkable religious dispositions which you tell me are apparent in your neophytes. This is contrary both to the findings of all explorers about the other Africans and to your own observations about them in the past. You have some among your Baganda who appear to possess exceptional dispositions for heroism. Naturally, I cannot but grant you permission to make some exceptions for persons thus disposed. However, the general rule is not concerned with exceptions it looks on things as a whole. It is, no doubt, very gratifying to be able to baptize without delay, as you have done, souls which are so admirably well-disposed. Yet it is better to prepare the entrance into the fold of the masses. They are sure to enter if we urge them on little by little, but they are as sure to ruin everything if we want to precipitate things" (6).

The founder of the Central African mission adhered to these directives with his accustomed vigour.

He thought that he could thus best ensure the salvation of individuals as well as lay the foundations of a living Church. Rather than multiplying baptisms he set himself the task of making Chris-

tians. In his opinion only a prolonged training would enable the missionaries to imbue the pagans not only with the necessary elementary religious knowledge but also with the spirit and virtues proper to the disciples of Christ.

Catechumens proceeding towards the Church slowly but surely had greater value in his eyes than Christians who would turn their backs on her by apostasy or dishonour her by their misbehaviour.

The archbishop, however, did by no means intend to establish skeleton communities of saints at the shores of the Great Lakes. He wanted to address himself to the masses and he knew very well that not a few Christians would relapse into sin.

He warned his missionaries to be prepared for real and ever-recurring trouble on the part of their converts in this respect. With this in mind, he strongly urged them "to avoid like the plague the prejudices of Jansenism" in administering the sacrament of penance.

These prospects did not deter the delegate in any way from taking all precautionary measures which he judged apt to reduce the risks of relapse and apostasy to a minimum, while gradually preparing the masses for entrance into the Church. The catechuminate was not the only means of apostolate which he advocated. He also wanted to train an African élite of laymen and to christianize

(6) cf. o.c. p. 208-210.

the foundations of society itself by wresting from the chiefs a legislation in conformity with the exigencies of the decalogue. To his mind the catechumenate had to play its part in a plan as a whole which it would take too long to examine here. (7). One must, however, recognize that the results seem to confirm the correctness of Lavigerie's views.

Four millions of Catholics, one million of catechumens, bishops, priests, brothers and sisters, thousands of teachers, catechists, and militants of catholic action, hospitals and flourishing institutions of education, all these have transformed the missions, formerly entrusted to the care of Cardinal Lavigerie, into churches overflowing with vitality. They testify to the value of the principles which have assisted their birth and guided their development.

Are we therefore to conclude that there is nothing to be changed in these eighty year old instructions? To do so would be a failure to appreciate the rapid evolution which has overtaken Africa since that time and a failure to show this constant solicitude of adaptation which remained the continual preoccupation of the founder of the White Fathers.

We must note, however, that today even as in his time he would insist on a thorough and prolonged preparation for Baptism. Ex-

perience has proved him to be right on this point.

In an excellent article on "the preparation of adults for baptism in pagan territories", Fr. George Mansaert, O.F.M., points out that, during the last period of the nineteenth century and the first part of the twentieth, the general tendency of all missionary congregations has been to increase the duration and to take better care of the preparation of future candidates for Baptism (8).

Fr. Beckmann, S.M.B., director of "La Nouvelle Revue de Science Missionnaire", admits that the method championed by Cardinal Lavigerie, "has exercised a beneficial influence on the thoroughness and improvement of the preparation for Baptism in the other African missions." (9).

The principle of a thorough prebaptismal formation being safeguarded, every bishop or head of mission remains free to specify the duration and organisation of the catechumenate. No detailed legislation, binding the whole Church, exists on this subject. Lavigerie had taken these measures in virtue of the powers he had received from the Holy See for the organisation of the missions in Central Africa. He based himself, as we have seen, both on the data furnished by history and on the special conditions of the peoples to be evangelized. We

(8) cf, *Revue de l'histoire des missions*, 1939, passim.

(9) Conference given to the sixth "Rencontre Internationale d'Etudes Liturgiques, Montserrat, 1958. Cf. CIPA, 1958, p. 266.

(7) See on this subject; "Le Cardinal Lavigerie, Apôtre de l'Afrique Noire, Editions de la Savane, 11 Rue Verlomme, Paris.

must note, however, that even after his missionaries had drawn his attention to the genuine religious values of the African peoples—the existence of which he will be only too happy to acknowledge in his public speeches (10), he did not in any way modify the general directives which he had given.

Were these rules applied in the missions of the White Fathers? Yes, but with divers modifications.

Right from the beginning the diaries of mission stations and other documents mention the existence of the various categories of catechumens. The law of four years was, in principle, adhered to. However, only an exhaustive enquiry could give us exact information about the manner of its application. In missions like Urundi where they have generally stuck to

it, they have done well by it. Without this strictness the missionaries would have had great difficulty to avoid a considerable falling-off in a country where the majority of the population has been converted to catholicism. The conditions prevailing in Urundi do not necessarily obtain elsewhere. We too, have thought, during excursions into other territories, that the conditions for admission to baptism demanded by some confrères were excessive. Would Cardinal Lavigerie have approved them? We do not think so. What is certain is that he would conform himself to the directives of the Holy See, if there were any. So it rests with the official representatives of the Church to make a stand.

As for us, we think that only a catechumenate which is taken seriously, can guarantee the perseverance of neophytes. It seems, for want of a precise canonical regulation, to be a question of psychology and history.

J. PERRAUDIN, W.F.

(10) "We know very well and we affirm emphatically not only that the Africans are our brothers, but also that the greater part of the African nations are extremely susceptible of intellectual, religious and moral culture, whatever one may say."

Missions d'Alger, t.v, P. 581.

Subscription 1960

Many thanks to the readers who have already paid. For those who have not yet done so, it will save them extra costs if they send their remittance without delay.

The Roman Synod

THE DIOCESE OF ROME is made up almost wholly of the city itself, which with two million inhabitants presents particularly sticky problems. For, in fact, the recruitment of the diocesan clergy from among the population itself is very poor, a state of affairs which is more than common in big cities.

To assure the smooth running of 170 parishes and more, appeal is made to the religious orders and the clerical congregations, who in fact run more than half the parishes of the city. The superiors of the 37 different congregations involved find themselves faced with a delicate problem in that canonically the parish-priest appointed should be 'inamovibilis' while his nominee as a local superior should be designated only for a limited term of office according to custom reigning in religious orders. And in an enormous parish of 30,000 to 40,000 souls one has certainly to do with a genuine local superior, where the clergy form a true community.

The Roman ecclesiastical world, welded together at least materially by the parish structure, forms an extremely complex whole. Besides the parish-clergy properly so-called, there are the foreign colleges or

ecclesiastical seminaries, the national churches, Curias of the religious orders, canonical chapters, the episcopal curias of dioceses on the periphery of the city, the Roman Sacred Congregations. These last, of course, enjoy full independence but because of their competence 'urbi et orbi' take an interest first of all that is happening in Rome itself. The parish-priests call willingly on the priestly help of the numerous officials of the sacred dicasteries who are resident in their territories but they have necessarily towards these prelates and influential personages a reverential fear. A lot of tact and savoir-faire is consequently called for in their mutual relations.

Eight sub-committees on which were sitting not only the parish-clergy properly so-called but also theologians and canonists, have prepared the Roman Synod by studying all aspects of the sacred ministry.

Special attention has been paid to the problems of religious instruction. Nowadays it is no longer enough to see to the teaching of the catechism to children and grown-ups. The centres of religious culture for lay people should also be enforced; this will be done first

of all in the schools at all levels by intensifying the courses of apologetics, of biblical, liturgical and theological initiation. Series of conferences for the more educated parishioners are also to be given. The combat against errors penetrating modern society by means of the press, pictures, broadcasting and TV is also of the synod's concern.

Pastoral liturgy has taken on great importance in direct proportion to the failure of the normal means to penetrate. In Rome a lot remains to be done in this respect. For several years the Cardinal Vicar has been drawing the attention of his collaborators to this point but there are still too many differences in the parishes, mainly stemming from the different directions given to it by the diocesan clergy on the one hand and by the religious orders on the other, each having their own methods and principles.

Rome, however, is aware of her responsibility to set the example

of tapping all the resources of the Roman rite. The need is felt of exploiting to the full the rich expressions of cult which have their origin in Rome such as the liturgical stations, the ceremonies in the patriarchal basilicas and so forth.

His Holiness John XXIII has already shown that he wants these ceremonies to play an active role again by taking part himself in the Lenten — and Holy Week stations. In the mind of the Holy Father the Roman Synod is to be a sort of prelude to the coming Council. Most questions brought up by the diocese of Rome are indeed general problems of the apostolate and pastoral. It will be interesting in the future to compare the problems brought to the attention of the Fathers of the Council with those brought before the Roman clergy by the Pope, though on a more modest scale. (1).

DOM BENOIT BECKER, O.S.B.

(1) From *Revue du Clerge Africain*, November 1959.

Souls are better converted by prayers than by excessive activities.

ST. JOHN M. VIANNEY

The Liturgical Study-Week at Nijmegen

"The Church awaits a whitening harvest, that will mature through your sacerdotal and sacramental ministry, your evangelical teaching, and through your efforts to preserve in integrity the sacred deposit of divine revelation, which is to be communicated in constant freshness."

The first International Study-week on "Mission and Liturgy", which was held at Nijmegen and Uden in Holland from September 12th to 19th, 1959, was a very important event. It was in fact the first active participation of the Missions in the Liturgical Movement; and it may well have far-reaching repercussions on the vitality and the growth of the Church in Mission countries. It therefore demands the attention of all messengers of the Gospel in Africa, who have the Kingdom of Christ Our Lord at heart.

This Study-week was convened, sponsored and prepared by the Institute of Mission Apologetics of Manila together with the Inter-diocesan Liturgical Secretariate of Nijmegen.

The great importance of these sessions may be gathered from the presence there of a considerable number of Mission-bishops, thirty-seven in all, who under the presidency of His Eminence Valerian

Cardinal Gracias, Archbishop of Bombay, and with the assistance of experts of world-renown in matters liturgical and pastoral together with specially selected missionaries — one hundred and forty participants in all — discussed many problems of the liturgical apostolate with which the Church in Mission countries is faced.

It should be pointed out at once that this Congress, although held with the benevolent permission of Rome, did not meet in an official capacity, and should not, therefore, be considered as a kind of advisory council, still less as a legislative body. Its purpose was to stress the importance of Liturgy in the apostolate, to exchange views, to open new perspectives, to lay fresh contacts and to assure co-operation in these matters. It was informal and private in character, to the extent that, with the exception of the opening day in Nijmegen, all the meetings were held behind closed doors, and that the Press was not admitted.

Among the outstanding features which characterized this Study-week and impressed the congressists were: its perfect organization, the high level of the discussions and the apostolic spirit which inspired the general atmosphere of frankness and cordiality, and permeated the whole congress. As a result closer and lasting contacts were established between the experts on Liturgy and Missiology, and the workers in the field. Many of the congressists became aware of the great possibilities in the way of liturgical apostolate, of what could be done and of what has already been accomplished elsewhere. The workers in the field were eager to learn and to follow the lead given by the experts on how to tackle the delicate problem of adaptation, and became more imbued with the spirit which animates the Liturgical Movement.—The voice of the Missions also was better heard and understood, the various difficulties and possibilities were discussed, while the experts indicated the lines along which the Church wishes the liturgical reform and adaptation to take place.

The Study-week counts among its principal merits the fact that it drew the attention of the missionaries more consciously to the importance of Liturgy in relation to the spiritual treasures of the Church, viz. to the word of God as contained and revealed to us in H. Scripture, and to the Sacraments, sources of Christian life.

In the Liturgy we have the official public cult of worship to the honour of God, culminating in the Holy Sacrifice of Mass. Moreover it is the instrument by which the divine graces of sanctification are conveyed to the faithful in the Sacraments and Sacramentals. Finally it is the time-honoured means of handing on to the people the content of the divine Message of Revelation, of instructing and forming the members of the Mystical Body of Christ, of making them live their supernatural life more abundantly.

At the Study-week the pastoral aspect of the Liturgy, thus understood, was particularly stressed. Among the points on the programme were: the principles underlying the liturgical revival, the administration of the Sacraments, especially the H. Sacrifice of Mass, the adaptation of the Ritual, Church music and general liturgical formation.

During the discussions it became evident that the young Churches in Mission territories are becoming more and more conscious of the importance of liturgical celebrations, as solemn and dignified as possible, as a means of deepening Christian life. In most indigenous cults the whole community and the whole person takes an active part in often very long and elaborate ceremonies at all important events of daily life. This mentality could be exploited by the Church with great fruit through the Liturgy. That is exactly what was done in the early Church.

Liturgy, under the aspect of com-

munity-worship, accentuates our belonging to and our union with Christ, the Head of the Mystical Body, and with the members of the Christian community: that unity, that oneness, which was so characteristic of the Church in its early ages: "*Cor unum et anima una*". —Therefore, a more active and more intelligent participation of the faithful at Holy Mass and other liturgical functions, and especially at the reception of the Sacraments, will result in making this participation more fruitful and efficient, so that it influences more profoundly their daily lives.

In addition, Liturgy has a great catechetical value. This has been recognised by the Church from its earliest beginning. It brings the Gospel nearer to the people. That is why so much of H. Scripture is used in Liturgy, and why the Church presents the teaching of the Faith in connexion with the liturgical cycle. When in later centuries the liturgical language of the Church was no longer understood by the faithful, it became necessary to supplement Christian instruction by preaching and by catechesis in the vernacular.

Repeatedly in history, and again recently, the Church has had to go back to the catacombs in several places; elsewhere religious instruction is no longer allowed in schools or outside the Church premises: in all these circumstances Liturgy can, at least partly, replace the formal instruction on the Faith,

on condition that both word and action be understandable.

The exchange of views showed clearly the fundamental unanimity of all on essentials, but also the need for greater suppleness in adaptation, in view of the variety of customs and of the susceptibilities of the various cultures.— It was pointed out that several attitudes or gestures, prescribed by the Roman rubrics, and carried by them all over the world, are unintelligible or even repugnant to non-Western civilizations.

The presence of so many missionary-bishops and liturgical experts placed the Congress in a favourable position to express in all humility their views on how suitable adaptations and reforms might contribute to the spiritual growth of the Church in the mission-field. For adaptations are certainly needed, not only desirable. In fact, the Liturgy, as practised in the Mission, remains too ritualistic, too foreign. There is not enough relation with real life. Yet, among the peoples we evangelize there exists, — available for intergration into the rites of the Church —, such a wealth of religious expression in which body and soul participate, and which are much better adapted to their mentality, but as yet remain unexploited. These might be introduced into the rites of the Church, first as paraliturgical functions, and later, after approval by Rome, become properly liturgical. This is a slow, continuous process; it asks for

much prudence and discretion, in order to avoid introducing anything arbitrary, inept or grotesque.

It is certainly not due to lack of goodwill on the part of the missionaries that until now so little has been achieved in this respect it is rather due to lack of liturgical insight. Many do not see the importance of the Liturgy for their apostolate. Others find it too difficult to explain the meaning of the Liturgy to the people. Those who do not read ecclesiastical reviews are unacquainted with examples of the liturgical revival elsewhere. Further, there is the reason of "lack of time" on account of understaffing, confessions, etc., lack of suitable churches, and the traditional one: "Why change?"

The remedy suggested by the Study-week would lie in a greater publicity given to the Liturgical Movement, by articles in periodicals showing what is done successfully elsewhere. But especially in the Seminaries interest and enthusiasm for Liturgy should be fostered.

Much more could be done for the liturgical formation of the clergy and the Religious, and through them, of the faithful. If only a few Fathers in each diocese were apostles in this respect, who, with the approval of the Ordinary, would advocate and promote the desirable

changes and adaptations, much progress would soon be made.

In particular, unanimity was reached on the following points: — greater use should be made of indigenous religious art and music (cf. "*Musicae sacrae*", 3 Sept., 1958);

— more intergration, "sublimation", of what is best in local customs, especially for marriages and funerals.

— greater use of the vernacular: Liturgy being a social function, in which there is inter-communication between God and man, between priest and people, presupposes mutual understanding: a true dialogue demands a common language, understood by all.

It is not the intention of this article to mention in detail the results of the sessions, as these have been sent to the Ordinaries concerned, and will be available to the clergy at the Bishops' discretion. Enough has been said to indicate the general trend of the Study-week held at Nijmegen-Uden. It is hoped that the present summary will help to foster among the readers that authentic spirit of Liturgy, which is so vital for the growth of Christianity in the Missions.

E. DE BEKKER, W.F.

Catholic Education and Catholicism in Nigeria

NIGERIA becomes independent within the British Commonwealth in October, 1960. Its ability to sustain vigorous political and economic life depends to a great extent on the educational foundations laid during the last half century, and more especially during the past ten or fifteen years. These foundations are predominantly missionary in the sense that until a few years ago about 90% of the schools in Nigeria were in the hands of various missionary bodies. I speak of elementary, and secondary schools, since higher institutions are Government sponsored. The largest of these missionary bodies are the Anglicans and the Catholics. Between them they were responsible on a fifty-fifty basis for 70% of Nigerian education until 1955 or 1956, when the advent of Local Authorities to the educational arena caused a diminution of missionary influence. For instance, in the Western Region (population six millions) sixty per cent of all new schools opened after 1955 were allocated by law to Local Authorities. In the Eastern Region (population eight millions) *only* Local Authorities are today permitted to

open new elementary schools within the grant-aided system.

Education in Nigeria is not centrally controlled except in the higher reaches. These include the University of Ibadan with half a dozen faculties (inclusive of medicine) and the Nigerian College of Arts, Science and Technology, which has three main branches, and which has buildings and equipment valued at a few million pounds. All education not termed 'higher' is financed and controlled by the *Regional* Governments as distinct from the Federal or Central Government. It must be remembered that Nigeria is not a homogenous political entity. It is a *Federation* (with a Federal capital and Government at Lagos) composed of three autonomous Regions — North, East and West. Educational policy and practice in these Regions does not follow a unified pattern. Both policy and practice are determined by the Regional Governments, and they differ sharply in many respects. They are one however in maintaining friendly relations with missionary bodies, including, very much including, the Catholic Church. The vast majority of Catholic schools,

both primary and secondary, receive a very considerable proportion of the total grants spent on education in the country. Indeed the only serious difference that has ever arisen between Church and State in any Region arose from curtailment of our right to open schools.

The total population of Nigeria is thirty-two millions. The school population is about two and a half millions. Of these approximately nine hundred thousand attend Catholic schools. These schools are owned and controlled by the Bishops, and are under the management of Father and Sisters. They have more than thirty thousand Catholic teachers on their pay roll. About seventy per cent of the total salary bill is met by Government. The remaining thirty per cent comes from school fees and various forms of organised contribution.

The predominant religion in Nigeria is undoubtedly Moslem. The Northern Region with its vast population of seventeen millions is legally and politically a Moslem paradise. Practically every native ruler of note is a Moslem, together with the vast majority of the members of the Regional House of Assembly (or Parliament). Only in the educational field are Catholics or Protestants a force attractive of attention. There are some very good Catholic normal colleges and secondary schools — male and female — at focal administrative points. They command widespread respect. They are fed by a few

hundred elementary schools, situated mainly in pagan belts that have survived Moslem penetration. The North can scarcely be said to have a bright Catholic future in the numerical sense. But Catholic numbers are definitely increasing among the larger pagan tribes, and it is probable that in the future Christian communities, with their better educational traditions, will exercise influence out of proportion to their numbers.

Western Nigeria, the wealthiest part of the country, is religiously multiform. Public life is dominated by men who have passed through Christian schools, mainly Protestant. Moslems are strong in numbers. The general Catholic picture is of a numerically weak church (about half a million) with a well organised minority grouping of all kinds.

The East is the heart and core of Nigeria Catholicism. Its five dioceses (with Metropolitan Archbishop at Onitsha) have a million and a quarter Catholics which is more than half the Christian population of the East, and is over 20% of the total population. There is no Moslem infiltration, and conversion to the true faith moves rapidly each year. At least 80% of conversions are due to a well distributed system of elementary schools. In round numbers there are 20,000 Catholic teachers, with over half a million children. Catholic life, however, is not so strong in the upper classes as in the lower. The proportion of Catholics among

politicians, doctors lawyyers, University graduates and administrators is not as high as it ought to be. This is a legacy from the past, when the missionary emphasis in schools was on numbers rather than on quality. The Protestant Missions secured an advantage of almost a quarter of a century in secondary education. This gave them a dan-

gerous degree of control at the top, both in and out of Government. Present indications are that the leeway is being made up. By and large the Church can be described as flourishing.

JOHN P. JORDAN, C.S.Sp.,

CATHOLIC EDUCATION HOUSE,
ONITSHA.

FOR CHRISTMAS TIDE

“Fair as a bridegroom, strong as a giant, lovable and terrible, severe and serene, beautiful to the good, harsh to the wicked, He, remaining in the bosom of His Father, has filled the womb of His mother. In that bridal chamber, that is, in the Virgin’s womb, His divine nature united itself to human; and thus THE WORD WAS MADE FLESH for us, that, proceeding from a mother, It might DWELL AMONG US; that going before to the Father, It might prepare a place for us in which to dwell. Let us, therefore, joyfully and solemnly celebrate this day; and through the Eternal One who was born for us in time, let us faithfully long for the day eternal.”

ST. AUGUSTINE, SERMON 195

IN ANCIENT CHRISTIAN WRITERS VOL. XV P. 128.

PLATFORM

How to picture the Church ?

I read with delight the Anglican Bishop's courteous contribution to the A.E.R. I hope it bears fruit in a solid and friendly discussion of the differences that lie between us, dividing sincere men and blocking the unity of Christians for which Our Lord prayed so intensely before He died.

The Bishop says that Protestants disagree with the first premises of our Catholic Faith. I sympathise with them in this, not that I question them myself, but that I find myself confused in mind over one very essential point. It is something which has often stumped me in argument, for I have found after a short time that while indeed using the same definition of the Church, people are actually discussing two different structures altogether.

The picture of the Church which I form in my own mind, at least in recent years, is that of a Mystical Body, the Body of Christ, in which there is a heart, an arterial system to supply the cells, and a spiritual equivalent of blood. The heart of the Mystical Body is the See of Peter, according to the text that makes Peter the support of all the rest. The arterial system is the Episcopacy in general. These

maintain contact with the cells through the priests, as the arterial lines in the body work through the small veins. The spiritual equivalent of the blood is the grace of Our Lord Jesus Christ, while the life of the Body, which according to the Old Testament lies primarily in the blood and not in the heart or the head, is the Holy Spirit of God. The Head of the Body is, of course, in a far country, as Jesus told us in parable.

The other picture, one which I find distasteful, is the Church of God built after the pattern of an earthly kingdom, a pyramid of authority in which Peter and his successors form the peak point, and below them the cardinals, then the bishops, the clergy, the religious and finally the laity. To my mind such an image is rather that of a kingdom of this world, in which authority is the uniting force rather than the power of the Spirit. A person who cultivates such a picture of the Church might have his heart filled with respect of persons and concupiscence of the eyes, and never even realise it.

For instance, it is said in Scripture that he who desires to be bishop desires a good work. True, if you think of the Church as a

body, in which the bishop is truly at the service of the cells but does not "exercise dominion over their Faith." But if you think of it as a pyramid of authority, then the man who desires to be bishop might well be in reality just craving for the dignity and authority of the position, with of course the power of the Spirit thrown in for good measure. If such a person gets into a position of importance he actually hinders the growth of the Mystical Body rather than helps it, for he makes respect for his authority the deciding factor. If one shows due respect, he allows him his request, but not otherwise. And this applies even in good works. He even does all this in good Faith, not understanding his own heart. As he sees it, a good work done without his permission is not really a good work at all. Such a man is in reality dividing the honour and glory equally between God and himself, God getting the invisible part and he the visible.

In saying all this, I do not want to give the impression that such bishops really exist. In fact, I doubt if there is even one such in either the Catholic or the Protestant hierarchy. But neither would I be quick to grant that there is not even an infinitesimal grain of it in most bishops, for after all everybody has some traces of Original Sin.

But in saying this I am not just beating the air. For this seems to be the picture the Catholic Church

presents to those outside, and from it they draw their persuasive arguments. They say to a simple Catholic: "You say your priest, or bishop as the case may be, is a good man, and out for your good. Perhaps. I don't deny it. But I am not a Catholic, and so I look on things with open eyes and ask myself, what does he get out of it? Isn't he the one to be respected? Isn't he the one to be obeyed? If he has set the Church up as a sort of Delphic Oracle of truth, isn't he himself the mouthpiece, not in himself perhaps, but in another cleric like himself? It is easy for him to press the claims of the Church, for in it he gets more dignity, respect and authority than he would ever have got if he had remained in the world."

But if we are allowed to turn away from the pyramid idea of the Church, and the terminology which supports it, and concentrate on the idea of the Mystical Body, then we cut most of the ground from under our critics' feet. We can say with truth that God has established on this earth a fountain of the waters of life, and that the bishops are in charge of the mains. Putting things in this ordinary way does not detract from the spiritual reality of things, but it does do away with the false authoritarianism which looms so large in the minds of outsiders.

We should, I think, take a leaf out of the book of psychologists and realise that the word "church" may mean different things to different people. We need to take care to avoid creating in men's

minds a picture of the Church which is repugnant to their love of liberty.

Finally in this matter of pyramid versus Body, there is one other point I wish to make. We don't lessen in any way the primacy of Peter by placing him in the heart rather than the head. At least, not according to Our Lord's way of thinking. It is philosophy that leads us to make an absolute distinction between thought and desire, and to say that thought comes from the head, impulse or desire from the heart. But according to Our Lord's way of thinking it is what comes from the heart that really counts, for from there come the thoughts with impulse content. What comes from the head alone has no power to back it up, but what comes from the heart rises in the spirit of a man.

Are we right, then, in reiterating that the See of Peter is the head of the Mystical Body on earth? I doubt it, for we are attributing the power or spirit in thought to the wrong organ.

The See of Peter is not a sort of Delphic Oracle of Christian times, giving forth truth in personal indifference of spirit. Neither is it but a source of blind, unthinking spiritual impulse. It is in the Mystical Body the heart of its life, being what Our Lord plainly implies a heart should be, the source from which springs the impulse of the spirit expressed in thought. From heart come forth the desires of the Holy Spirit, and the thoughts also.

Does this help at all in bringing closer together the two sides of the Protestant-Catholic argument? I ardently hope it does.

FRANK WHITNEY, C.S.Sp.

The Baptism Formula in Ateso

Father Walser's study in A.E.R., No. 1, 1959, p. 47 is most revealing indeed. I have studied the formula of the Sign of the Cross in my own language, viz. Ateso, and it has become clear to me that instead of saying: In the Name of the Father, etc., we have been saying: In the Names of the Father, etc. Our Sign of the Cross appears to be a literal translation from the Luganda version.

Following the proposed suggestion I have replaced the word "name" (ekiror) by "house" (eto-

go): Emasete itunga ajon ko togo ka Petero, ka lok'Okelo, ka lok'Onyait (=The people are drinking beer in the house of Peter, and in the one of Okelo and in the one of Onyait). Everyone will admit that we are talking of three houses.

A better version would be: Emasete kesi ajon ko togo ka Petero, k'Okelo, k'Onyait (They are drinking beer in the house of Peter, and of Okelo, and of Onyait. Most people would say now that now we are speaking of one house only. Others may be uncertain.

If we want to have a correct sign of the Cross, the choice is between these two:

"K'okiror ka Papa, k'Okoku, k'E-

moyo Loagaion" or to remove all possible doubt: "K'okiror ka loka Papa, k'Okuku, k'Emoyo Loagaion."

J. ENEKU, PR., TORORO DIOCESE.

Is our Luganda Baptismal Formula Theologically Correct?

In reply to Father Walser's question concerning the Luganda Baptismal formula written in the January issue of the A.E.R., although I appreciate what he has said, I am nevertheless of the opinion that the Luganda formula is theologically correct.

It would seem to me that the form of Baptism now employed does include the distinct invocation of the 3 Persons of the Holy Trinity, and likewise the unity of nature, all of which are necessary for the required form for the validity of this sacrament. The difficulty would seem to rise from the way in which the Persons are named, but if, however, we carefully examine the form, i.e. the words as they are formulated in Luganda, the difficulty is only an apparent one.

What does "ku linnya" mean? This phrase means that the soul is sanctified by the operation and the power which is *one and common* to the 3 Persons of the Holy Trinity. That is to say, the sanctifying power which belongs to the Sacred Trinity as one God, and at the same time the same power belongs to each and every Person of the Holy Trinity.

The text in Luganda says, "ku linnya, *not* "ku mannya", which *implies* the unity of nature. Since all works "ad extra", however, are effects of the 3 Persons, this is indicated by the enumeration of the 3 Persons, each of whom possesses in Himself the sanctifying power. In Latin this possession is expressed by a *genitive* and in Luganda this genitive is expressed by the article "lya"

In the Baptismal formula the article shows that the operation belongs to the Father, Son and to the Holy Ghost. At this stage we must be careful to avoid any analogy whereby it would be possible *to force* the meaning and thus give it a sense which is not the correct one. When we say in Luganda: "Ennyumba ya Mukasa n'eya Byangwa n'eya Mukwaya", it means 3 distinct houses, that is clear *from the nature of things*; but when in Luganda a person says "ku linnya lya Patri n'erya Mwana n'erya Mwoyo Mutukirivu", he does not mean three distinct individuals whose nature is distinct one from another, because, *due to the nature of the subject*, which *does imply* one nature and 3 Persons, it would be "ad absurdum", to wish to think

that there are 3 distinct natures. By analogy, one could, according to the Luganda text, affirm that there are 3 Gods, just as one affirms according to the example given above that there are 3 houses belonging to Mukasa, Byangwa and to Mukwaya. But leaving aside analogy and in the light of our Sacred Dogma we know that the Baptismal text cannot but mean 3 distinct Persons in one God. Thus the theological precision in Luganda remains intact just as in any other language. But like in all languages by using analogy it is always possible to distort the text and produce a meaning which is not the true one. Thus, for example, in English: "I baptize thee in the name of the Father and that of the Son and that of the Holy Ghost", by analogy one could deduce that there are 3 distinct individuals who are distinct not only in Person but also in their very essence, which of course is a fallacy, and in contradiction with the Dogma of the Most Holy Trinity.

Ambiguity can always be found if ambiguity is looked for, and if "lya" is given the interpretation which is not the precise meaning, then ambiguity must arise. On the other hand "lya" to a *Muganda* does not imply the sense as stated by the author of the article, and thus ambiguity does not arise. On the contrary, in the mind of a *Muganda* to state that "Nze nkubatiza ku linnya Patri ne Mwana ne Mwoyo Mutukirivu" would seem to imply not only the real distinction of Persons but also the real distinction of nature, because the conjunction

"ne" would bring out this distinction more than the connecting article "n'erya".

Since the sense of the present text to my mind does not imply the unity of nature, I cannot see why it is necessary to change the formula in Luganda.

RUBAGA

JOSEPH KAMYA, PR.

"Fidei Donum" For Us Too?

His Holiness Pope Pius XII wrote his Encyclical "Fidei Donum" to the Bishops and the faithful of Christian countries to ask them more support for the missions, but is it not possible that the Pope, over the heads of the Bishops and faithful of Europe and America, wrote his letter to us as well? We need more money indeed, but do we missionaries spend the money we get in the most economical way?

More personnel is needed too. But do we make the most of the personnel working in mission countries?

To start with the last.

There are two possibilities.

Prof. Dr. H.v. Straelen writes in an article on present-day mission problems: "How does the devil succeed in dispersing the energy of the missionaries working in miniature seminaries? I know seminaries in which there are nearly as many students as there are teachers". ("Missie Nu", Page 63).

I realize that much depends on local circumstances, but still the implied principle deserves careful consideration.

And now still a few lines on point

one: Do we spend our money in the most economical way?

In the book "Last chance in Africa" the author writes on page 100: "Too many fine buildings can ruin a colony". It can ruin the mission work as well.

Are all the huge, well decorated, expensive churches, essential for the progress of the mission work? Would our simple Christians, who live, most of them at least, in poor huts, not pray as devoutly in a less expensive church?

And would we not be able to do our work properly in a less expensive car? Many of us need a car, of course, and it must be a good one, but why a "de luxe"?

And would our work be badly handicapped if we have to live in a less comfortable house, without an expensive pick-up, without expensive records, without an expensive camera at our disposal?

And there are still many other ways of saving money without doing any harm to the mission-work.

F. V.D. POEL, C.S.Sp.,
MOROGORO, T.T.

Overseas Students

SPEAKING from both personal experience in Britain and personal contacts with ex-Overseas Students out here I would like to add a few reflections to Msgr. Coonan's "Important Note" in A.E.R. January 1959, p. 34.

I myself have more than once been called upon by the Very Rev. Chaplain to minister to the spiritual needs of my overseas lay colleagues and it has been very sad to see how they so easily succumb to the corroding

influence of the materialistic and secular West.

Who is to blame? Nobody in particular and yet everybody in general who might be closely concerned. Our first duty to future Overseas Students (read future Catholic leaders) is to have them prepared by a thorough Catholic training, both intellectual and moral, in the Secondary Schools. Moreover, before they leave they should be psychologically prepared by making them see the necessity of being in close and constant touch with Msgr. Coonan's Chaplaincy.

Secondly I must point out the need of more priestly help. The Chaplain has no priests on his staff. It is true, he sometimes makes use of the Indian and African priests that happen to be studying in London. But these priests are not officially guaranteed to him by their own Ordinaries. It is futile to expect the English diocesan clergy to do the job. There are not enough of them to man the English dioceses! Above all, the spiritual assistance can best be given by priests from whose countries the Overseas Students come.

We ought to visualize the day, when, in London as well as in other British and European universities, there will be Catholic Chaplaincies which under the guidance of men like Msgr. Coonan will be assisted by a clergy from the mission countries.

Praying that we all may live to see this day, may I put forward the wish that more priests - with an official mandate - be available for this important work.

REV. W.H. AGOYA
NYAMAGWA MISSION,
KISUMU DIOCESE, KENYA.

Letters to the Editor

THE AFRICAN ECCLESIASTICAL REVIEW is a year old now!! Congratulations, and best wishes for a long life and a fruitful service for the Church in Africa.

As a reader who has an ardent interest in this Review, I would like to thank the Editor and his staff for the great work they have done during the past year. The attractive form of the A.E.R. and the clear presentation of its articles leave no doubt as to the extreme care and attention paid to the Review. I must also thank all those who, by their illuminating articles, have helped to throw some light on the many problems which face the Church in Africa. I am thinking at the moment of the articles of His Lordship Bishop Blomjous W.F., of Rev. Fr. Hillman C.S.Sp., of Rev. Fr. De Reeper M.H. and of many other excellent articles.

On going through the Index of the articles, however, which was given on p. 304 of the last issue, one cannot fail to mark how few have been written by the African clergy!! With the exception of Fr. Clove's article in the first issue, and Fr. Rweyemamu's suggestions in the Book-Review section, in July's issue, all the rest of the articles have been contributed by the Missionaries. I

admit of course that I may have been misled by the mere list of names; and if that is so, I ask the Editor to put me right.

Here I beg the Readers to understand me well; I am not blaming or writing against anybody; I am just pointing out a fact which cannot escape the attention of any careful observer. Nor am I complaining about the articles written in the Review, but I am concerned about those articles which should be written and are not. We must admit that some of the African priests have many long years of experience behind them, experience which, if they shared it with their confères, would contribute a great deal towards the solving of our common difficulties and to the furtherance of the cause of the Church in Africa. An example will illustrate what I mean:

We all remember the Editor's promise in the April's issue on p. 122, with regard to the Baptismal Formula in Luganda; here I quote his own words: "Answers from some Luganda experts among the Baganda priests will be published in the next issue." When the next issue appeared, no answers were published and hence, no solution was given; and the problem remained as it was before!!

Whether this was due to lack of time or interest on the part of the priests concerned, it is difficult to say. But we are all convinced that a word or two from a Muganda priest, expert in the language, would throw some light on the matter. Let us not forget moreover that to-day, the Press is one of the most powerful means of propaganda, both for good and for evil; and to neglect it, as it appears to be in our case, would mean giving ground to the enemy of the Church.

While thanking once again the Editor and his staff for their tremendous service to us all, I remain entertaining the hope that 1960, will see a greater contribution of articles from the local clergy and I hope that my sentiments will be shared by all the readers of our excellent A.E.R.

PAUL KALANDA, PR.

We endorse the above wholeheartedly. To provoke African co-operation has been and will be the constant policy of the Editorial staff. We may even say that if two articles had been offered on a similar subject, one written by an African, the other by a priest of European origin, we would — *ceteris paribus* — have given preference to the article originating from the local clergy. This we

would do, not just out of charity but because our Review is African and because we are deeply convinced that the African priest has a natural advantage in gauging the mentality, customs, language, needs a.s.o. of his people. Here we think e.g. of matters of adaptation, in particular of Sacraments and Sacramentals, of the teaching of religion in class or from the pulpit a.s.o. Their articles on these practical matters, suggestions for or criticisms of proposed solutions or ways of acting will be extremely welcome and have a preponderant value.

We can reassure Fr. Kalanda on the growing active interest by the local clergy. It is growing! They are present in this very issue by two answers on the Baptismal formula and some suggestions from Overseas Students. We hope that these contributions spell their overcoming of initial "stage-fear" and ever-increasing active co-operation. The talents are there and often already used for other publications; so why not for ours?

If our comment turned out a bit lengthy, it was because we think that our dependence on the views of the African clergy and on their co-operation cannot easily be overstressed.

EDITOR.

NEWS IN BRIEF

OUR NEW APOSTOLIC DELEGATE

— His Holiness Pope John XXIII appointed Monsignor Guido Del Mestri as Apostolic Delegate in Nairobi.

Monsignor Del Mestri was born at Bagni, Gorizia, on February 13, 1911. He made his studies in Rome as a student of Capranica College and also at the Pontifical Ecclesiastical Academy. He has doctorates in Philosophy, Theology and Canon Law. He entered the diplomatic service of the Holy See in 1940 as Secretary of the Nunciature of Belgrade. In 1941, he was transferred to Beirut and he served later in diplomatic posts in Bucharest, in the Secretariat of State at the Vatican, Damascus, and Djakarta. At the time of his appointment as Apostolic Delegate in Nairobi he was counsellor at the Apostolic Nunciature in Germany. (Fides) October 14, 1959.

APOSTOLIC DELEGATION IN NAIROBI

We draw the attention of our readers to the change of address of the Apostolic Delegation. Previously in Mombasa it has now moved to its new residence

in Nairobi: ADDRESS: Apostolic Delegation, P.O. Box 14326, Nairobi. Phone: 60114.

ARCHBISHOP

G. MOJAISKY-PERELLI

On Sunday, 1 November last, His Excellency Mgr. Gastone Mojaisky-Perelli was consecrated bishop in the chapel of the University College of the Propagation of the Faith in Rome. The consecrating bishop was His Eminence Cardinal Tardini, State Secretary, assisted by the Rt. Rev. P. Sigismondi (Secretary of the S.C.P.F.) and V. Longo, tit. bishop of Loryina. The ceremony was attended by His Eminence Cardinal Agagianian, Pro-Prefect of the S.C.P.F.

DIOCESE OF ELDORET

His Holiness Pope John XXIII has raised the Apostolic Prefecture of Eldoret, Kenya, to the rank of diocese. It will be suffragan to Nairobi and the Fathers of the Society of St. Patrick remain in charge.

TWO NEW JURISDICTIONS:

The Prefecture Apostolic of Ngong, Kenya, entrusted to the Mill Hill Fathers.

The diocese of Wa in N.W. Ghana, entrusted to the White

Fathers. Further details were not yet available at the time of writing.

FR. HOFINGER, S.J. IN UGANDA

On his way from South and Central Africa to Pakistan, Fr. Hofinger, S.J. of the Institute for Mission Apologetics, Manilla, paid a rapid visit to Uganda. "Pertransiit" and "benefaciendo" can be equally applied to this very brief but instructive contact. During the conferences given at Katigondo and Kisubi and, attended by the clergy from Rubaga, Kampala and Masaka dioceses, he forcefully stressed how every priest (and teacher of religion) has to be a Herald of

the Message, our responsibility to live the Faith and how we could hand it on, and how catechetics should be linked with Bible and liturgy.

He had far more to communicate than could be encompassed in the two crowded days of his stay here but fortunately for those who missed him or who like to learn more from him, after the International Study-week on Catechetics in Munich, July 1960, he will start his "catechetics-campaign" in Africa with a study-week for priests of all Uganda, to be held at Katigondo from 28th August — 3rd September.

RELIGION IN FIGURES (1)

WORLD POPULATION	2.710.000.000	
CHRISTIANS	978.000.000	36%
NON-CHRISTIANS	1.732.000.000	64%

1. RELIGIONS

Christians

Catholics	520.000.000	19%
Protestants	270.000.000	10%
On 100 Protestants:		
Lutherans	29	
Presbyterians Reformed	19	
Baptists	18.5	
Methodists	14	
Anglicans	14	
Others	5.5	
Orthodox	189.000.000	7%
		36%

Non-Christians

Moslems	16%
Confucianists	15%
Hindus	11%
Buddhists	11%
Animists	4%
Shintoists	1.5%
Jews	0.5%
Others	5%
	64%

(1) See the statistics published by the Unio Cleri of France (Doc. Cath. 4 Oct. 1959) and by Father Dr. Ant. Freitag, S.V.D., in MISSIE NU (1958). We had no opportunity to consult the WORLD MISSION MAP 1959 issued by Dr. Harold Spaeth of Detroit University. ED.

2. CATHOLICS

AFRICA:

Algiers	995.000
Tunisia	100.000
Libya	40.000
Egypt	162.000
Ethiopia - Erythrea	118.000
Liberia	14.000
Delegation of Dakar	4.481.000
Delegation of Nairobi	7.169.000
Delegation of Leopoldville	7.500.000
Delegation of Pretoria	1.957.000
Portuguese Territories	2.645.000
Ceuta and Tangier	190.000
Spanish Territories	1.000.000
TOTAL Catholics:	26.371.000
on population of 224.000.000 (=11.7%)	

AMERICA:

North America	85.799.000
Central America + Antilles	21.879.000
South America	113.426.000
TOTAL Catholics:	221.104.000
on population of 373.000.000 (=59.2%)	

EUROPE:

TOTAL Catholics:	234.835.000
on population of	556.000.000
(=42%)	

ASIA:

Pakistan	370.000
India.	5.224.000
1.474.000 of Syrian rite	
Goa	434.000
Formosa	188.000
Ceylon	676.000
Burma	194.000
Thailand + Malaya	246.000
Vietnam	1.953.000
Cambodia + Laos	73.000
Japan	270.000
Korea	359.000
Indonesia	1.270.000
Philippines	17.397.000
The Middle East	2.644.000
Hong Kong	145.000
China (?)	3.500.000

TOTAL Catholics:	34.943.000
on population of	1.543.232.000
(=2.25%)	

AUSTRALASIA:

Australia	2.023.000
New Guinea	325.000
New Zealand	315.000
Islands	455.000
TOTAL Catholics:	3.118.000
on population of	15.888.000 (=19.7%)

3. GROWTH OF CATHOLICS

In all continents except Europe the growth of the number of Catholics during the period of 1955-1958 exceeded the increase of the population. Instead of figures the annual growth rate is given. Thus in Africa we see on every 1000 people an increase of 80 Catholics against an increase of 14 inhabitants.

	Catholics	Population
	(in percentage)	
Africa	8	1.4
Asia	4	2.9
Australasia	6.7	2.2
America	4.7	1.8
Europe	0.55 (?)	0.55

Prayer of a Priest

My God, here I am. Alone.

The silence oppresses me, the solitude chokes me.

Lord, I am 35.

I have a body as all others. Young arms to work.

A heart that stands open to love.

But I have given all that to you. Sure, You needed it.

I have given everything, Lord, but it is hard.

It is hard to give one's body, which wants to give itself to others.

It is hard to love everyone, without retaining a single one for oneself.

It is hard to shake a hand, without keeping hold of it.

It is hard to arouse sympathy only to give it to You.

It is hard to be nothing for oneself

in order to be everything for others.

It is hard to be like all others, among the others

and yet different from others.

It is hard to suffer by the sins of others

without being able to refuse to take these on oneself

and to carry them.

It is hard to hear secrets and not to share them with any one.

It is hard to be alone.

Alone against all, alone against the world,

Alone against suffering, death, sin.

My son, you are not alone,

I am with you, I am your "ego".

For I needed a continual new increase of humanity in order to

continue My Incarnation and My Redemption.

From all eternity have I chosen you, do I need you.

I need your hands to continue blessing,

I need your lips to continue speaking,

I need your body to continue suffering,

I need your heart to continue loving,

I need you to continue being Saviour.

Abide with Me, My son.

Here I am, Lord; Here is my body,

Here is my heart, Here is my soul.

Give me enough range to be able to reach the world,

Enough carrying-capacity to carry her,

Enough purity to embrace her without keeping her for myself,

Grant that I be a meeting-place, but no residence,

A road not coming to a dead end,

because nothing human is to be found in it.

But a road leading exclusively to You.

Lord, to-night, while all is silent and the solitude so painful,

While my body shouts out its craving for happiness,

While men devour my soul and I feel powerless to satisfy them,

*While the whole world presses on my shoulders with its full weight
of misery and sins,*

*I repeat before You my "Yes", not with a happy smile, but slowly,
deliberately and humbly: I am Yours alone, Lord. Amen.*

by MICHEL QUOIST

BOOK REVIEW

J.A. Jungmann, S.J.,

HANDING ON THE FAITH,
trans. A.N. Fuerst, Herer & Co.,
Price \$4.95, Distributors for
Brit. Commonw. are Burns Oates
& Washbourne, London.

The publication of Jungmann's *Katechetik* in an English adapted version is for all those in charge of teaching religion a very important event. Here we have a real masterpiece of modern catechetics.

Although we must keep in mind that the adaptation was made for the catechists of the States, the book has in fact very much to offer for a more efficient and more timely catechetical apostolate in missions too.

The Shift from Method to Content

Father Jungmann himself sees the characteristic quality and special task of his book in the emphasis given to the content of catechetical instruction. In order to equip our catechists well for their great apostolate we have to train them in more than just the techniques of teaching. A catechist needs more than a method. He needs, above all, a striking religious insight into his vocation as God's messenger and a thorough understanding of Christian doctrine as the message (*kerygma*) he has to proclaim. How well is this genuine *kerygmatic* attitude expressed by the title in the English edition! Father Jungmann's book is in fact the first handbook of modern catechetics in which "the switch to content", to a preoccupation with the

catechetical material has been made with full knowledge and deliberate intent. This fundamental position marks the whole work, but it comes to light mostly in the chapter on the "Catechism".

The author strives to help the catechists to understand and to appreciate the very aims of modern catechetics. From this point of view the tripartite appendix belongs to the most important parts of the book. Jungmann, master of the art of going back to the beginning, treats successively the "Apostles Creed", "The *Kerygma* in the History of the Pastoral Activity of the Church", and finally, "*Kerygmatic Theology*".

This constitutes a summary of the fundamental statements of his book "*Die Frohbotschaft und unsere Glaubensverkündigung*" (The Good News and Our Preaching) Published in 1936 it caused, perhaps more than any other book, a revision of the content of catechetical instruction.

The *Kerygmatic* Task of Theology

The switch to the content of catechetics requires a re-orientation of theology in the sense of a genuine Christian theology which is fully aware of its task in the service of Divine revelation and Christian life. It ought to be the explication of Christian revelation, which is God's message of our salvation in Christ. As the goal of *kerygmatic* theology is actually realized in its essentials, we can drop the term entirely. Or at least in order to avoid any misunderstanding it

would be better "to speak of kerygmatic orientation of theology" instead of "kerygmatic theology". In this field much has been accomplished in the last years and still, more remains to be done, particularly, as regards the theological courses in the seminaries. Are not priests—and missionaries in a most special way—called "to announce among the Gentiles the good tidings of the unfathomable riches of Christ"?

Method is also important

This emphasis on the content does not mean that we are allowed to leave in the background the question of method. Jungmann himself did not minimize it. In the admirable exposition of the leading principles his first care is to put forward the elements which are more or less needed for all religious instruction. But he speaks decisively of "the one" method which permits and even requires a variety of applications according to the matter on hand. *Method is more important than methods* indeed. The thorough knowledge of the leading principles which are derived from an insight into the meaning and into the process of human learning and information, will enable the catechists to use and to measure particular methods and techniques of teaching as may be required by different catechetical situations.

New Catechisms?

By far the longest, and certainly one of the most important chapters of the book deals with the catechism.

In the last few years, even in mission countries, more and more are

becoming convinced that the catechisms now in use are in need of a revision. Sometimes one tries to bear with some modification of the present catechism. Whoever agrees with Father Jungmann's principles will scarcely feel satisfied with such a compromise. Yet this does not express any private opinion of the famous author; it simply presents in a substantial manner the common doctrine of modern catechetics.

May it suffice here to say that the new German Catechism is the first catechism which follows in all essential points the principles laid down in this book.

Finally, besides many sections of high missionary value, you will find well selected references to the best literature on all important aspects and problems of modern catechetics.

Father Jungmann's masterful treatise on catechetics will soon become an indispensable handbook for missionaries.

J. HOFINGER, S.J.

Father B.M. Meyer, M.M.:

OUR FAMILY CATECHISM, Maryknoll Missionaries, P.O. Maryknoll, N.Y., U.S.A., Pp. 32.

Pictures in sequence with short texts mostly as statements made by the actors present the essentials of the Catholic doctrine. The teaching is done through Bible stories, "God's way of teaching religion." It is suggested that this pictorial catechism may appeal to our African children as this kind of comic-strips seems to do especially nowadays all the world over, and be useful as another means of learn-

ing for themselves, provided they know enough English to assimilate the text.

Similarly it may be used by parents and even class teachers. But this type of catechism can evidently not replace either the teaching of religion or other textbooks. The respect due to the message of God to man as given in Revelation, in the Bible and in His Son Jesus Christ demands a more dignified presentation than an imitation-comic-book.

P.v.S

Morant A., OSB.,

DIE PHILOSOPHISCH-THEOLOGISCHE
BILDUNG IN DEN PRIESTERSEMINARIEN
SCHWARZ-AFRIKAS.

Aktuelle Fragen der Priesterbildung
mit besonderer Berücksichtigung Kameruns.
Schoneck-Beckenried (Switzerland) 1959, Pp. XXI — 263.
Frs. 21.-

Whoever is engaged in the formation of the African Clergy will be indebted to the author for his study on the intellectual formation of the Seminarists (to be followed later by a volume on the spiritual formation). Professors of Minor Seminaries and other educators will be greatly helped in their work by the first part (p.11-88) on the "Present material and spiritual conditions of the teaching of philosophy and theology in Africa (south of the Sahara)". After the many recent discussions on African mentality we find here a sober, clear and well-balanced statement of the gifts of the African together with the special dangers as he faces the modern world.

The second part (p.81-246) is more technical, the fruit of Fr. Morant's personal experience enriched by the answers to a detailed questionnaire which he sent in 1952 to the Rectors of the Major Seminaries in Africa. After a study of the language to be adopted and the manuals to be followed we come to the most interesting and practical section. The various disciplines of philosophy and theology are subjected to a close scrutiny. What is actually done in the various territories, what might be done in the future? There are no ready made solutions. But any professor will profit by the examples of other territories and the prudent suggestions of the author. The book, a solid scientific evaluation of the present situation, certainly is an important contribution to the education of the future African Clergy.

L.K.

Vincent Cronin

A PEARL TO INDIA,

Rupert Hart-Davis, London,
1959, pp. 297, 25/-.

Here is a very welcome account of Robert de Nobili by the author of the well-known study of Matteo Ricci 'The Wise Man from the West'; it is the first full account in English, and is readable, interesting, and well-informed. De Nobili was, of course, the 17th century pioneer of missionary adaptation in South India and his problem the conversion of the high casts, especially the Brahmins. Hitherto St. Francis Xavier and subsequent missionaries had made many conversions among the low casts and along the coast, where Portuguese

influence was strong, but had had no effect at all on the higher ranks of real Indian society. In tackling this problem de Nobili proved himself one of the greatest missionary tacticians the Church has ever owned, and the history of the controversy his methods provoked is of absorbing interest.

One has the impression however that this book, and especially its latter part, was written too hurriedly; little mistakes like 'fourteen years' devoted service" which should be twenty-eight (p.245), 'twenty-five years before' for thirty-four (p.251), and 1654 for 1645 (p.262) are irritating and confusing. Some of Mr. Cronin's generalisations, as those about the churches of Egypt and Persia on p. 167, are of no value, while a remark such as that 'Christian theological dogmas simply did not provide a solution to the problem of evil' (p. 260), is, to say the least, too *simpliste*. One feels all through that the author has too little sympathy for any Christian not in total agreement with de Nobili, and one would have welcomed a deeper discussion of why — in spite of such heroic efforts on de Nobili's part backed up by the 1623 papal approval and real understanding on the part of many other intelligent and zealous missionaries — so relatively little was in the end achieved.

Nevertheless this is a valuable even a fascinating book, and one which for any missionary should be both inspiring and not a little humbling: such were the giants of the past.

AFRICANA

John V. Taylor,

THE GROWTH OF THE CHURCH IN BUGANDA.

S.C.M. Press, London, 1958, pp. 288, 25/-.

The first part of this book is historical, dealing with the general development of Anglican mission work in this country; the second, and more important, is an essay in religious sociology — that is to say an exact description of present-day religious conditions, chiefly in a small part of Kyaggwe county. For good measure a thirty page account of surviving pagan religious beliefs and practices is thrown in, and there is a final section explicitly tackling the pastoral and theological questions arising from the preceding historical and sociological surveys.

This is a very fine book, well and interestingly written, extremely fair and open, and I would unhesitatingly say a book which every Catholic priest, working in Buganda at least, ought to read and ponder over. Naturally, we cannot always agree with Mr. Taylor's viewpoint or conclusions; but his discussion invariably throws light on real issues, and they are issues — almost every one of them — which concern the Catholic as much as the Anglican Church: the missionary-African clergy relationship, the growth of towns and a new educated class, the drying up of the catechists, the difficulties of Bible reading, the possibility of genuine African Church music, problems in 'adaptation': all these and many, many other questions are treated here, and one can only

express one's heartfelt thanks to Mr. Taylor for his pioneer work. Religious sociology is something fairly new, but it is already looked on with high favour by the Church throughout Europe and United States. Let us hope that interest in it will soon spread to the Church in Africa, and

that the present book will be followed up by equally well-informed and thoughtful Catholic studies on similar themes; without these, our efforts to adapt the apostolate to the changing situation are bound to remain very largely a matter of groping in the dark.

ADRIAN HASTINGS.

Apostleship of Prayer 1960

The General Intentions (G) and those for the Missions (M).

JANUARY

- G That all who seek the true Church may be brought to it by realizing more deeply the desire of the Sacred Heart for the unity of all Christians.
- M That the Christians of the Eastern Churches separated from the See of Rome may be inflamed with the desire for a true and perfect unity of faith with the Catholic Church.

FEBRUARY

- G That the Roman Synod may inspire the religious life of the city of Rome with new fervour.
- M That the spirit of solidarity of the entire Catholic world may effectively sustain the suffering Church of China.

MARCH

- G That the efforts made to prepare the Ecumenical Council may meet with full success.
- M That family life in Africa may be deeply permeated by Christian principles.

APRIL

- G That the priests engaged in the care of the ministry may be strengthened by abundant graces of the Holy Spirit.
- M That the Catholics in mission lands may be strong enough to effectively counteract the poisoning influence of a hostile press.

MAY

- G That the period of adolescence may be fittingly valued and spent in a holy manner.
- M For Asian and African students studying at universities in Europe and America.

JUNE

- G That the faithful may constantly pray for the reunion of all Christians in the one true faith and Church.
- M That Catholics may co-operate in giving spiritual and material aid to under-developed countries.

JULY

- G That Christian truth may firmly resist the deceit and impiety of the enemies of God.
- M That the Missions given in Latin America may produce deep and lasting results.

AUGUST

- G That in the Church of Silence vocations to the Priesthood may be plentiful and persevering.
- M That among girls there may be an increase of vocations to religious missionary congregations.

SEPTEMBER

- G That Catholics may remain united among themselves and with their pastors during these troublesome times.
- M That Christian charity may outweigh racial hatred and prevent the breaking away of Asia and Africa from the Christian world.

OCTOBER

- G That in the face of persecution the faithful may be strengthened with invincible courage through the intercession of the B.V. Mary.
- M That there may be more and better catechists in the missions.

NOVEMBER

- G That the reading of Holy Scripture at home may become more widespread.
- M For the youth of Japan.

DECEMBER

- G That Christians by their humility and spirit of loving understanding may foster union and peace among the nations.
- M That the Catholics in India may fully realize their responsibility in the social field.

CUM PERMISSU SUPERIORUM
